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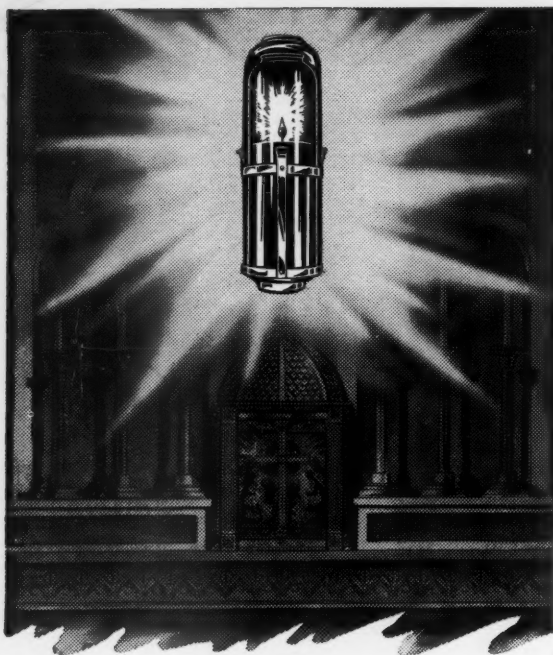
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JAN 25 1961

# America

National Catholic Weekly Review

Vol. 104 No. 17 January 28, 1961 Whole Number 2694

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# Correspondence

## Touchy Unionist

EDITOR: The letter of Patrick F. Gilmore (1/7) on Stephen Ryan's "The South in Retrospect" (12/3) is evidence of the supersensitivity induced into many trade-union men by the smears labor has recently received. Dr. Ryan remarks that there is a "nation-wide suspicion of the labor movement." He does not say or imply that he thinks the suspicion is justified.

As a matter of fact, Dr. Ryan is a lifelong friend of organized labor. He considers the suspicion quite unjustified. But he does think, and most leaders would agree with him, that there is such a suspicion. If any proof were needed that this suspicion exists, I think the supersensitivity of a zealous union member like Mr. Gilmore is good evidence. Such sensitivity makes even friends unrecognizable.

RICHARD T. MCSORLEY, S.J.  
Scranton, Pa.

## Sunday Closing Laws

EDITOR: If the Christian public would do but one thing—refrain from buying—there would be no Sunday sales problem. Be aggressively apathetic!

VICTORIA MADISON  
Hollywood, Calif.

## Rye on the Rocks

EDITOR: For their well-presented articles on censorship (1/7), I think Prof. Corbett

and Fr. Gardiner deserve much credit. Prof. Corbett, besides presenting a well-written review of *The Catcher in the Rye*, also hints at the reason why many adults have tried to ban the book. It seems obvious that the story and language are of no importance compared to the message which is presented. That message is the product of the author's generation. It expresses the floating bewilderment of a generation without families, religion or heroes.

Concerning adult critics, the author states that Holden "makes the adults of my generation uncomfortable because he exposes so much of what is meretricious in our way of life." Remember, Holden is not merely the runaway from Pencey Prep. He is the son whom the father failed and the directionless citizen America trained.

JAMES A. PELIKAN  
Cincinnati, Ohio

EDITOR: I am annoyed that you would dignify and publicize such a book as *The Catcher in the Rye* by printing its name on your Jan. 7 cover.

Fr. Costelloe, (S.J.), Prof. Corbett's fellow faculty member, gives a good quotation from the Holy Office on p. 26 of the Oct. issue of the *Homiletic and Pastoral Review*.

How sophisticated can we all get?  
(REV.) GEORGE F. FRASER  
Corona, N.Y.

EDITOR: Thank you for your fine treatment

of J. D. Salinger's *Catcher in the Rye*. Finding Prof. Corbett's clearly stated delineation of Holden Caulfield's complex yet beautifully simple personality and Fr. Gardiner's delicate yet sane advice to the teacher has happily ended a long search for me. But it has been very rewarding.

(REV.) EDWARD J. FLAHAVAN  
St. Paul, Minn.

## Missioner on Racism

EDITOR: Apropos of a recent Comment in *AMERICA* (12/10, p.360), I should like to mention a couple of incidents that happened to me recently and that show what terrible damage racism does to U.S. prestige.

In Trincomalee (Ceylon) the Communist party held a meeting that pretended to be for the nationalization of the harbor. After blaming every non-Communist person and thing he could think of, each speaker referred to Little Rock, and everyone knew what he was talking about; those two words and their hateful connotation are as much a part of Tamil as they are of English.

On the train to Madras I met a South Indian. "Are you English?" he asked. When I said I was American, he instantly said: "I had an ugly experience when I was in America. They refused to serve me in a restaurant!" Whether he was telling the truth or had learned his "spiel" from a book or magazine, the effect was the same.

The thing that tends to save the day for the United States is the official stand of the courts and evidence of courage on the part of some right-minded persons who have begun to move against the long-existing social injustices.

THOMAS E. McGRANAHAN, S.J.  
Kurseong, India

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# Current Comment

## Freedom to Educate

A new battle in the campaign for Federal aid to education began on Jan. 17, when New York's Cardinal Spellman fired a salvo at the proposal made by then President-elect Kennedy's task force on education for a \$5.8 billion program of Federal subsidies for public schools.

The Cardinal objected to the exclusion of parochial schools, whether Catholic or of other denominations, from any aid under the program. Millions of Americans, he said, "will be taxed more than ever before for the education of their children, but they cannot expect any return from their taxes unless they are willing to transfer their children to a public grade or high school."

Cardinal Spellman has raised a point which deserves serious consideration. Frantic appeals to the shibboleth of "absolute separation of Church and State" are no answer to his criticism. Separation of Church and State is meant to preserve freedom and justice, not to serve as a pretext for taxing a constitutional right out of existence.

There perhaps was a time when, with some semblance of justice, the State could offer a free, non-sectarian education to all who wanted it, and allow parents who wished a religious education for their children to pay for it out of their own pockets. In an era of low taxes, this policy did not impose a crippling restraint on the parent's right to educate his child according to his conscience.

But today's Federal aid programs tell the religious-minded parent to pay for his children's education from his own resources, while at the same time taking more and more of those resources in taxes. The parent's constitutional right to educate his children is fast becoming an empty phrase.

## Farewell Budget

In the nature of things, Federal budgets are fashioned of good intentions, informed guesses and high expectations. The fiscal year for which they

are tailored doesn't start until six months after the President sends his estimates to Congress. It's another twelve months before it ends. Over this period all sorts of things can happen, and usually do, to throw the estimates out of line.

Since in the final budget of every Administration—the new President usually amends it—these normal uncertainties are compounded, the document sent to Congress on Jan. 16 is of limited interest. For the sake of the record, however, the last Eisenhower budget charts a spending program of \$80.8 billion and anticipates revenues of \$82.3 billion. The revenue estimate is based on such an unlikely combination of hypotheses that it almost certainly errs on the optimistic side. It supposes that Congress will raise taxes on gasoline, increase postal rates by \$800 million and continue the Korean War levies. It also assumes that the recession will be quickly reversed and that personal income will rise \$11 billion over last year, and corporate profits a billion or so. Since most forecasters don't anticipate a revival of business activity before midyear, these estimates seem unrealistic.

During the Eisenhower years, expenditures soared from \$67.5 billion in fiscal 1954 to \$78.9 billion this year. The national debt climbed from \$271.2 billion to \$284.9 billion. Four times the budget was in deficit. Obviously, the Kennedy Administration is inheriting a semiwar economy in which both spending and taxes reflect the inexorable pressures of our times.

## Rights and Race

When half of the faculty at the University of Georgia jeopardized their positions by openly disavowing the lawlessness of certain students and the irresponsibility of high State officials and other adults, some of the damage was undone, but only some. Freedom under law had suffered a setback.

Dismayed as all members of the free world were at the new outburst of racial hatred in Georgia, many felt encouraged at the dignity of the two brave students who faced mob violence. The

Ku Klux Klanners involved must have been rather disturbed that Charlayne Hunter is a Catholic as well as a Negro.

While the suppurating may break out in certain areas more than others, racism is a national, not a local, toxic condition. In the current issue of *Social Problems*, Prof. Marvin Bressler makes a scholarly study of racial prejudice in Levittown, Pa. He shows that on the local level mere self-interest tends to win out over higher moral considerations. In the North as well as the South, little improvement can be hoped for without help from "higher levels of jurisdiction"—"perhaps even the White House."

Accordingly, it seemed only realistic for the Civil Rights Commission to urge the Federal Government to withhold all aid from public colleges and universities that discriminate against Negroes. Federal funds now pay some 15 per cent of the costs of higher education in the South. What could be more reasonable than that those institutions that defy the Supreme Court should have no part in national emoluments? If they want to enjoy the fat of the land, they should live by the law of the land.

## Victory in War

Two concepts of basic U.S. military strategy now vie for supremacy in the Pentagon, according to a series of articles in the *New York Times* (Jan. 12-14) by military expert Hanson W. Baldwin.

Air Force policy, he says, looks toward victory in a war with the Soviet Union. It assumes that if the U.S. population were adequately prepared and sheltered, it could survive the devastation and casualties caused by a Soviet attack. We could then go on to win the war and within about a decade could restore the economy to its pre-war efficiency.

The Air Force therefore argues that we should aim our retaliatory blows primarily at military targets in the USSR: missile sites, air bases and nuclear delivery capacity.

The other view—held principally in the Army and Navy, according to Mr. Baldwin—is that the concept of a purely military target is rapidly becoming obsolete. As technology perfects concealed or mobile missile sites, the only feasible way of putting them out of operation



will be to blanket whole areas with destruction.

Some studies have indicated that if about 30 per cent of a country's population is put out of action, that country ceases to function as an organized society. Our aim in war should therefore be to produce that percentage of casualties in the Soviet population as rapidly as possible.

This means that victory in a nuclear war is impossible for either side. Our only hope is to prevent war by assuring the Soviet Union that our principal targets would be enemy cities.

### ... or Despair

The editors of this Review are by no stretch of the imagination military experts. We do not know whether the Air Force policy is militarily feasible. But we do know that it comes nearer to being morally defensible. It at least aims at military victory by military means in a war against an aggressor.

The other policy merely threatens mass retaliation on noncombatants in the hope of deterring the potential aggressor. It abandons the purpose of victory and the will to use limited and rationally proportioned means to achieve it in the dread event of war: and this is a policy of despair.

### Incense and Smoke Rings

The tobacco industry is happy. It was untouched by the 1960 recession. The smoke-puffing public proved that it can live with the scare-talk about lung cancer just as cheerfully as it lives with the hydrogen bomb.

Consider the cigarette. Last year we consumed 475 billions of these beloved weeds and paid \$6.6 billion for the privilege. Total cigarette production was 22 billion units over the 1959 record.

Statistics show some captivating shifts in consumer tastes. In 1950, filter cigarettes were one per cent of the market; last year their sales exceeded 50 per cent for the first time. Mentholated cigarettes, which four years ago accounted for less than three per cent of sales, have now rocketed to 14 per cent of the market. Depending on your point of view, this makes menthols the hottest or coolest item in the trade.

The change in habits also touches

cigars and pipe tobacco. Last year we hit a volume of 7.2 billion cigars—a per capita consumption rate of 138 per adult. In a few years cigar sales may once again reach the peak year of 1920, when 8.5 billion were sold. As for pipe tobacco, the increased 1960 sales are largely attributed to the fact that droves of college students are beginning to cultivate this humble instrument of philosophical reflection.

Now for a moral note. Compare the \$6.6 billion we spent for one creature comfort, the cigarette, with the \$3.75 billion that America contributed to its churches in 1960. It's obvious, isn't it, that the clouds of incense rising to heaven from our altars are not nearly as thick as the smoke rings that darken the sky when such a huge chunk of our gross national product is incinerated in the form of tobacco?

### Ad Horas ant. et pss. de feria

The above is a typical formula appearing in the priest's Latin Ordo. Early in January, a number of diocesan newspapers printed large portions of the Ordo for that month. The Ordo, as followers of the liturgy know, is the annual directory for the correct celebration of Mass and the Divine Office for each day of the current year. It is a long list of standardized abbreviations of technical Latin words. For the typesetter, it is a typographical nightmare; for the lay person, it is meaningless.

It is not surprising, in view of the many recent liturgical changes, that some 1961 editions of the Ordo used in this country were late in appearing. But why was the diocesan press saddled with the task of publishing these fearful chunks of hieroglyphics, so completely irrelevant, unintelligible and probably exasperating to 99 per cent of the readers?

In our view this is bad journalism. The Latin Ordo concerns only the priests of the diocese. These could easily have been contacted directly by the diocesan chancery itself. With the help of the ubiquitous duplicating methods (Verifax, Thermofax, etc.), it would have been a simple matter to distribute error-proof copies of the original. Other official communications are made by chanceries in this way as a matter of constant practice.

The Catholic press should not be

asked to perform chores which only reduce the readability and appeal of a paper and invite other violations of the elementary rules of good journalism. Is this something the Catholic Press Association might argue about at its May convention in Vancouver, B.C.?

### The FDR Memorial

After competition that drew 574 entries, a New York architectural firm has won a \$50,000 award for a memorial to Franklin D. Roosevelt. The proposed monument may someday rise in the National Capital, halfway between the Lincoln and Jefferson Memorials.

The winning design envisions a one-acre layout of terrazzo platforms ringed by a gigantic cluster of eight concrete tablets, the largest of which would reach 165 feet into the sky, with a breadth of 67 feet at the base. The tablets are meant to be inscribed with quotations from FDR's writings and addresses.

The chairman of the panel that chose this design allowed that "there is something primitive about it." *Touché!* If this cold, stylized, hurricane-resistant monstrosity ever becomes a reality, it will probably be dubbed "Stonehenge-on-the-Potomac" by Washington's memorial-weary citizens.

On second thought, the proposed Roosevelt Memorial may better be described as a frosty jumble of Brobdingnagian book ends, fittingly freighted with FDR's rhetoric. One can freeze a lot of fireside chatter into 50,000 square feet of reinforced concrete—enough to put a crick in the necks of the gaping tourists who wander through the maze like mice amid a clump of tombstones.

There is still lots of time to immortalize FDR, the New Deal and the Four Freedoms. Meanwhile, let Washington enjoy a fifth: freedom from monuments that are preposterous and premature.

### Freeing Free Will

Elsewhere in this issue (p. 564), we feature a plea for some "hard thinking" on the part of those who counsel alcoholics and persons facing similar problems. The author, speaking from personal experience, correctly insists that "we should not begin by assuming that free will should play no part in a regimen of therapy."

The other side of the coin, of course, demands consideration. Failure to recognize impediments which effectively hinder the exercise of free will can block our efforts to aid those chained by uncontrollable bad habits, degrading addictions and neurotic impulses or inhibitions.

In the past, many Catholics have felt uneasy about the "intrusion" of psychiatry into the area of character guidance and counselling. They stressed Pope Pius XII's warning that to place unconscious forces "at the helm as the controlling factor of man's psychology would be to deny his humanity." Unfortunately, they forget that the same Pope assured delegates to the Fifth International Congress of Psychotherapy and Clinical Psychology (1953) that the Church views their efforts as "capable of achieving precious results . . . for the knowledge of the soul in general, for the religious dispositions of men and for their development."

As Frs. George Hagmaier, C.S.P., and Robert W. Gleason, S.J., point out in their widely acclaimed volume *Counselling the Catholic*:

It would be unwise . . . to dismiss all the help psychiatry can give . . . by simply deciding that the patient had need of strong "good will." It is not possible for the disturbed individual to utilize his God-given freedom of will until he acquires more psychical balance.

Priests and others concerned with offering the fullest range of help and guidance to souls will find this book, aptly subtitled "Modern Techniques and Emotional Conflicts," an invaluable aid.

## Beerless Inauguration

During the Inauguration ceremonies on Jan. 20, television viewers did not hear what they would usually hear in the best of circles. The Kennedy-Johnson Inaugural Committee, in an announcement made some days earlier, had stated that none of the ceremonies would be sponsored on nation-wide television by brewers. As we go to press on Inauguration eve, we assume that it will be a completely dry event, at least on TV.

The announcement was made in reply to an open letter sent to the Inaugural Committee by Rev. Erwin F. Bohmfalk of Waco, Tex., president of the National Temperance League, in protest

against sponsorship of any part of the Inauguration ceremonies by "beer interests." Fortunately the committee was able to assure him that no brewer had even applied for sponsorship.

Meanwhile a similar protest against beer commercials was made to President-elect John F. Kennedy by Sooner Alcohol-Narcotics Education (SANE), an Oklahoma City dry organization. SANE said that the high purpose of the Inauguration "should not be debased by the glorification of any product that lowers human intellect or makes man less than his best."

The brewers must be musing that the winter wind is not so unkind as man's ingratitude. They entertain the public all year round by sponsoring every other show on television—or so it seems—and then they are told that their product lowers the intellect and is not fit for the Inauguration broadcast.

We sympathize and are willing to state publicly our belief that the stuff the brewers sell does far less to stupefy the mind than some of the shows they sponsor.

## Task Force on Space

Among the special task forces reporting to President Kennedy just before Jan. 20 was the one that surveyed our national space programs. Headed by Dr. Jerome B. Wiesner, newly named science advisor to the White House, the nine-member panel emphasized that it is time for the United States to reassess its objectives in space. Some of the more important observations of the committee may be summarized here.

1. Our ballistic-missile program, basis of a sound deterrent force, is lagging. It needs more funds, but technically competent management is the "overriding necessity."

2. Our whole space effort, civilian as well as military, would profit by "major improvements" in the planning and direction of its programs.

3. The relatively weak thrust of our rockets is the most serious physical limitation in our space effort. In rocketry there is no substitute for powerful boosters. The rapid development of a single engine, capable of hoisting large payloads into space, is a "matter of national urgency."

4. It is questionable whether we were wise in giving the highest priority to

the civilian "man in space" program. Project Mercury puts strong emphasis on "that aspect of space activity where we are less likely to achieve success." It is now generally conceded that the Russians will be the first to place a man in orbit.

Hence, despite U.S. accomplishments in space science, there is no room for complacency. There is always room for a review of objectives and programs in a field where the New Frontier is not a party metaphor but a reality. During the next decade, the conquest of space will demand ever larger fractions of our national wealth and human talent. Where so much is at stake, the pioneering spirit should be guided by all possible foresight and prudence.

## The Meaning of Laos

In the current maneuvering to end the civil war in Laos, there is a key question that a good many Western diplomats have neglected to ask themselves. What is the purpose of outside Communist intervention in the fighting? Until this question is answered satisfactorily, no solution that could be called realistic from the free-world point of view is possible.

In itself, Laos has nothing to offer either the Soviet Union or Red China. The country has no economy to speak of in the modern sense of the word. Its people are primitive and are too few in number for the Reds to regard them as a prize. On the other hand, in the supposition that the Communists do have a timetable for the eventual occupation of Southeast Asia, the strategic location of Laos places it high on the list of Communist priorities.

Laos is a wedge penetrating deep into the heart of what in French colonial days was known as the Indo-China peninsula. Possession of it—whether by military conquest or as the result of the creation of a left-wing "neutralist" government there—would, in effect, bring Red China to the borders of Thailand and Cambodia. South Vietnam would be the next to feel the Communist pressure.

Our Western allies are reportedly much concerned that the right-wing government of Laos has begun to strike back at the Communist rebels with American-supplied planes. They fear our "intervention" may broaden the

conflict. The alternative, however, does not lie in a compromise political settlement that would give the Reds precisely what they want—representation in the Laotian government and eventually control of the country. That way lies folly, as anyone who takes the trouble to probe Communist intentions in Southeast Asia must realize.

### **"Democracy" in Ceylon**

If the road to even a provisional peace between Church and State is arduous in a totalitarian society, it is proving no less difficult in certain of the self-styled democracies. On Jan. 7 the long-suffering hierarchy of Ceylon issued a statement in which the bishops denounced government plans to seize ownership of private schools as "drastic legislation without parallel in any democratic country."

It was mid-November when the new Ceylon government of Mrs. Sirimavo Bandaranaike pushed through its legislation to take over the management of the nation's 2,500 private schools. As the date of seizure approached, Catholics reacted with an unusual display of courage. In many parts of the island parents have barricaded themselves within the schools and erected barbed-wire fences to resist occupation by the government. The next step, announced by the government on Jan. 6, will be "legislation whereby all school premises and buildings will be taken over completely and the ownership vested in the government without compensation." Meanwhile, bitterness is growing in Ceylon.

Ceylon's bishops have made plain their "willingness to arrive at a fair and just solution of this vexed question." All the hierarchy asks is that Catholic schools be enabled to continue "within the national scheme of education, without violence to their religious principles and practices." This is a fundamental right of minorities anywhere—anywhere, that is, in a democratic society. But how devoted is Mrs. "Banda's" Ceylon to democratic principles? We have begun to wonder of late.

### **Brazil's New President**

Eleven days after John F. Kennedy takes his oath of office in Washington, Janio Quadros will be sworn in as

President of Brazil. In many ways Janio (as he is commonly called by the affectionate Brazilians) is a lone wolf and a mystery man. He won a whopping victory over the "ins," more by his own vigorous campaigning than by support from the five parties that backed him. Since winning, he has stayed far away from the favor-hunting politicians, traveling incognito around Europe.

In the next four years Janio, who early in his political life chose a broom as his electioneering symbol, will have quite a mess to sweep up. Brazil's finances are in perilous shape, due partly to the astronomical expenses involved in building the country's new capital, Brasilia, and partly to a general, galloping inflation. However, Brazil's unbelievably rich natural resources may enable Janio to get his country out of the red. He won his big plurality (48 per cent of the votes cast) largely because of the financial wizardry he displayed while he was Mayor of São Paulo and later as Governor of the State of São Paulo.

Prominent among those who opposed him in the elections were the Communists. One reason for their opposition was his refusal to come out openly against the United States. Here again Janio is playing a mystery-man role. On the one hand, he visited Fidel Castro last year and he will not, presumably, forget our country's coolness to Operation Pan America, former President Kubitschek's master plan for pulling Latin America out of its doldrums. On the other hand, Janio is expected to hold the line on wages and government spending and to cooperate with the Organization of American States. Hence he will be exposed to continued Communist harassment.

### **. . . Basic Education**

Perhaps the most glaring long-range need of Brazil is education. Janio made sweeping pre-election promises to do something about the country's 20 million illiterates, and now he has been offered practical help in fulfilling that promise. Bishop José Vicente Távora, of Aracajú, wrote to the President-elect in November, offering, in the name of the Brazilian hierarchy, to cooperate with the government in setting up a chain of radio schools in rural areas. These schools would provide courses in

reading and writing, hygiene, civics, Christian doctrine and good old farmer's almanac wisdom. The Bishop has a successful project of this sort going full blast in his own diocese, and there are 23 other Church-sponsored radio stations functioning or about to function. Such a program, spread across the nation, could be, as Bishop Távora wrote, "a second emancipation of our slaves." Janio's reply to Bishop Távora's proposal was an enthusiastic Yes.

It is high time somebody did something for the Brazilian peasants. Already groups of desperate men, especially in the Northeast, where dust-bowl conditions and economic stagnation have decimated the population, are banding together in Peasant Leagues to seize farm lands. Needless to say, the Communist paw is evident behind the formation of these groups. Unless land reform (a bill which would go far to meet the problem is now before the Congress) and better education are forthcoming, Brazil could be a second Cuba.

### **The Voice of Propaganda**

We are exceedingly slow to learn that the struggle with communism is not only political and economic, but "educational" as well.

But Red China learns quickly. On Jan. 8 the U.S. Information Agency disclosed that since 1948 there has been a spectacular growth of Red China's international broadcasting effort. Poor but zealous Communist China ranks second only to the Soviet Union in the propaganda drive to lure the nations of the free and neutralist world into the Red camp.

Communist lands now broadcast 3,000 hours a week in 55 languages, a five-fold increase since 1948. The United States broadcasts 565 hours a week in 36 languages.

Much of the ideological battle between East and West is carried on via the airwaves, and in the end it may be more decisive than Khrushchev's promised economic competition. Yet, as New York's former Governor Averell Harriman said on Jan. 8, it is in the ideological aspects of conflict that we most plainly fail: "... this struggle is the one in which we are making the least and most ineffectual efforts."

This criticism is given poignant ur-



gency in the hemisphere that forms our own backyard. The Communist bloc beams 174 hours of propaganda each week at Latin America. The Voice of America beams only 31½ hours a week

at Latin America, and less than half of it in Spanish, despite Cuba's portentous drift toward communism and the clear and present danger of exported social revolution throughout Latin America.

As we set out to tame the New Frontier, how well do we realize that much pioneer work must go into the virgin fields of educational propaganda for the values we cherish most?

## Unionism in Latin America

**M**Y FIRST CONTACT with the Latin American trade-union movement took place sixteen years ago at the congress held by the Confederation of Workers of Latin America (CTAL) at Cali. This Latin American workers' organization, created by the Cominform and directed by the well-known Mexican Communist Vicente Lombardo Toledano, proposed to coordinate all workers in Latin America in the program for world revolution.

The meeting, which was dominated by Communists, gave the definite impression that the trade-union movement had been lost to the cause of democracy. Fortunately, there was a slow—if, as usual, late—awakening on the part of those who would not countenance such a state of affairs; it was then that the Inter-American Confederation of Workers (CIT) was established in Lima with the cooperation of several North American groups. Later, with the foundation of the International Federation of Free Trade Unions (IFFTU), CIT became the Inter-American Regional Organization (ORIT).

**T**HERE IS no doubt that, in spite of manifest political blunders which could have been avoided, ORIT has been of great help to the cause of trade unionism in our countries. It has organized a trade-union structure in regions where such a thing hardly existed; it has prevented disorientation and has kept many workers' movements from falling into the hands of the Communists. However, a certain amount of opportunism and the lack of a solid philosophical basis have cut down ORIT's efficiency and led to unexpected reverses.

In the case of Cuba, for example, ORIT affiliates chose to continue currying the dictator's favor rather than free the trade-union movement from dependence on governments and political parties. In various other countries, even though ORIT unions are completely at the service of governments or ambitious men, they need only style themselves anti-Communist to obtain the backing of the IFFTU.

The International Federation of Christian Trade Unions (IFCTU) has recently begun to look for adherents and to organize unions in Latin Amer-

ica. Although it is only in its beginning stages, this movement is firmly rooted in Latin America and is already called a confederation (CLASC).

Strongly organized in a number of countries in Western Europe, and with affiliates in Africa and Asia, IFCTU has the advantage of embracing Christian philosophical principles.

This position helps it to resist doctrinal deviations, governmental influence and personal and political opportunism. The movement, at once Christian and democratic, may increasingly find congenial soil in Latin America.

Should this happen, we would have two labor movements competing for the loyalty of workers who want their unions to be both democratic and anti-Communist. In that event, the forces of democratic trade unionism in Latin America will be handicapped in effectively opposing communism.

**T**HAT IS WHY we believe it urgent to bring ORIT and CLASC together and also to effect some sort of union between IFFTU and IFCTU. The IFFTU would contribute its great organization and its sizable funds, while IFCTU would help clarify the ideas, i.e., those philosophical principles common to all believers, which are needed in Latin America to rouse the workers and their leaders to action and even to sacrifice.

In Latin America, where almost all workers are Catholics, it would be very easy to infuse this transforming touch of faith.

During a recent trip I had the chance to speak with some of the former leaders of the Cuban trade-union movement, now in exile, who have been forced to reconsider their past actions. Without doubt they had brought into being a trade-union movement which was well organized and honest. But, in order to obtain material advantages, the movement sold out to one government after another till this Communist regime seized power.

Nowadays Cubans are of the opinion that their fundamental mistake was to have sired a trade-union movement without social principles and without doctrinal orientation. They plan for the future a Cuban movement that is truly democratic, authentically Christian and at the service of the country.

In Latin America, this is what a trade-union movement must be if it is to remain faithful to its mission.

VICENTE ANDRADE

FR. ANDRADE, S.J., *corresponding editor of this Review in Bogotá, has long been an authority on labor questions in his native Colombia.*



# Washington Front

## THE "OLD GUY" JOINS A PRIVATE CLUB

THE "OLD GUY," as Dwight D. Eisenhower was calling himself in his last year or so in the White House, has now joined that most exclusive of organizations, the Ex-Presidents Club. At 70 he is, of course, junior to the other two members—Harry S. Truman, 76, and Herbert Hoover, 86.

It is a matter for rejoicing that we have three living former Presidents. There was one brief period, in the first Lincoln Administration, when there were five: Van Buren, Tyler, Fillmore, Pierce and Buchanan. But there have been four periods in our history when we have had none.

Inevitably, in the days ahead there will be speculation over how Mr. Hoover, Mr. Truman and General Eisenhower are to be ranked in the long line of American Chief Executives, what kind of niche is to be accorded to each.

Mr. Hoover, who is now far more popular with his countrymen than when he left the White House in 1933, cannot expect much from the historians. He had horrid luck in the Presidency, and though he tried hard, he was not particularly bold in dealing with the Great Depression that fortune dumped on him.

Mr. Truman used to say that no President could be sized up, and given a ranking, until at least fifty years

MR. FOLLIARD, a Pulitzer Prize winner, is White House correspondent for the Washington Post.

## On All Horizons

**VIRGIN OF GUADALUPE** • The January annual meeting of the Mariological Society of America in Pittsburgh was placed under the patronage of Our Lady of Guadalupe. Bishop John J. Wright, episcopal moderator of the society, said the current observance of the Marian year in Mexico, centering around the shrine of Guadalupe, should recall the ties of faith that unite U.S. Catholics with the peoples of Latin America.

**THE MASS IN 1961** • The new edition of *The Mass Year*, an annual Ordo in English for users of the daily missal, incorporates the new changes in the liturgical calendar and in the Mass

(Grail Publications, St. Meinrad, Ind.; single copy 35¢; quantity discounts).

**ROAD TO WISCONSIN** • Last year, nearly 14,000 students, priests and religious from 16 States attended the annual Wisconsin Catholic Action Convention. This year's convention in Milwaukee is being held in two parts: main program, Feb. 3-5; special program for college and nursing-school students, Feb. 17-18. Program information from the WCAC Office, Room 304, 436 W. Wisconsin Ave., Milwaukee 3, Wis.

**ELOQUENT IN DEATH** • Devoted friends of the late Fr. Edward Dowling, S.J., Sodality leader, promoter of the

after his death. However, a distinguished English historian has jumped the gun on the Missouri political warrior.

Sir Winston Churchill, in a magazine article two years ago, had this to say about Mr. Truman: that his celerity, wisdom and courage in moving against the Communists in Korea in 1950 "make him worthy, in my estimation, to be numbered among the greatest of American Presidents."

And what about General Eisenhower? Few men have been so glorified, while still living, as the 34th President. At the 1956 Republican National Convention, when he was nominated for a second term, ecstatic GOP orators ranked him with George Washington and Abraham Lincoln. I remember seeing a placard in San Francisco's Cow Palace that put him ahead of those two immortals. It said something like "Ike—Greatest of American Presidents."

Of course, General Eisenhower was not responsible for the oratory or the placard, and he would have rejected the sentiment of both. His great goal in the White House was to end the Cold War and lay the foundation for a just and enduring peace. He made a valiant try, even exposing himself to Soviet Premier Nikita Khrushchev's insults, but the goal eluded him.

General Eisenhower left the White House feeling that, like Ulysses S. Grant, his chief claim to fame would have to be as a soldier. At any rate, he was heard to say in his last year that the high mark of his career came on May 8, 1945, at Rheims, France. That was VE-Day, the day that the German High Command surrendered to him to end World War II in Europe.

"That's what I was trained for," he said.

EDWARD T. FOLLIARD

Christian Family idea, friend of alcoholics, and himself a long-suffering invalid, have put segments of his many taped conversations on marriage and the family into a heart-warming recording. The souvenir disk is issued in connection with the campaign for the proposed Father Dowling Memorial, Maryville College of the Sacred Heart, 2900 Meramec St., St. Louis 18, Mo.

**CENTRAL OFFICE** • The Conference of Major Religious Superiors of Women has established its national secretariat at 590 E. Lockwood, Webster Groves 19, Mo. Mother M. Florence, assistant general of the Sisters of Loretto, has been named its first executive secretary. The organization, which embraces all religious communities of Sisters in the United States, has been canonically established. Similar conferences are being set up throughout the world. R.A.G.

## Aging With a Future

TWO WEEKS before the Kennedy family descended on Washington, D.C., the nation's capital faced a host of invaders carrying bulky, blue portfolios. These outlanders, blocking traffic between the Statler-Hilton and Mayflower Hotels, or climbing the stairs to Constitution Hall, had come for the White House Conference on Aging. The first wave hit town on Sunday, January 8.

Washingtonians and others, to be sure, had had plenty of warning. For more than a year, in every one of the 50 States, local and State meetings had convened to prepare for the national assembly. Now the time had come to turn the big spotlight on the need and problems of our senior citizens.

A storm of controversy broke over the conference in the week just prior to its start. Proponents and critics of the Social Security approach to financing medical care of the aged tossed a few verbal grenades at each other. Friends of the method accused the American Medical Association of "stacking" the State delegations with agents for the opposition. An AMA official in turn charged labor leader George Meany, staunch advocate of insurance under Social Security, with "a reckless campaign of rule-or-ruin and the public be damned." As a result, public interest, not to mention a lion's share of press, radio and TV coverage, focused on the work of but one of the 20 sections in the conference—that assigned to examine methods of financing medical care.

(For the sake of the record, it should be noted that the final statement of the section on financing health care for the aged won approval, including its support of Social Security insurance, by a vote of 170 to 99. Most observers agreed that a key factor in determining this outcome was a speech at the conference by Marion B. Folsom, former Secretary of Health, Education and Welfare, in which he endorsed the Social Security approach.)

Most discussions, in fact, took place in relative calm and remarkable unanimity. Nor was this because the issues were cut and dried before the delegates met. From the hinterlands, as one might expect, had come warnings of "rigging" or "Soviet-type" dictation by alleged inner circles. One has only to recall the diversified membership of the conference, however, to be assured that the delegates spoke their own minds and placed on the record their own convictions and those of any groups they represented. In this connection, a preliminary check revealed that the delegates included, for example, 267 business executives, 353 educators, 283 physicians and dentists, 368 social welfare personnel, 219 clergymen and reli-

gious, and 132 representatives drawn from labor.

Group VIII, which dealt with religion, treated three main topics: the role of religion in the life of the aging; participation of the aging in congregational activities; role of the churches in changing attitudes toward old age and aging. (In addition to the clergy and religious representatives associated with this group, a considerable number of priests, sisters and lay Catholics played an active part in other groups dealing with social work, housing, medical care, etc.)

For three days, working as a committee of the whole or in work groups and round-tables, some two hundred men and women, members of all the major religious bodies, debated these topics. To assist them in their discussions, they had a background paper prepared some months in advance of the conference, a report on recommendations issuing from the individual States, and three valuable papers read at an opening session by Mother M. Bernadette de Lourdes, administrator of St. Joseph's Manor, Turnbull, Conn., Dr. Paul B. Maves, professor at Drew University Theological School in New Jersey, and Rabbi Uri Miller, of Baltimore, vice president of the Synagogue Council of America. From their deliberations and voting came a policy statement which was presented to a plenary session on the evening of January 11.

The statement on religion underscored the central significance of a man's religion at every stage of human existence. It stressed that the aging themselves have a special responsibility to find in old age an opportunity for growth in patience, honesty, fairness to others, and above all that wisdom which centers on God and preparation for eternal union with Him.

Similarly, it insisted on the primary responsibility of the family and the congregation to care for aging members, to respect their individuality, and to assure them that they are needed and wanted. It is up to religion, moreover, to turn Americans from a false worship of youth to a conviction of the beauty, worth and importance—for the individual and for society—of old age.

What will come of the conference? In part, the results are already achieved in the form of the preliminary meetings held around the country. More important will be the stimulus furnished to individual and local group action in the future. This applies to religion as well as to such matters as housing or medical care. It is this, in fact, which Msgr. Raymond J. Gallagher, coordinator for Catholic participation in the conference, had in mind when he remarked: "The need for diocesan study of the needs of the aging in their own localities should receive top priority during 1961."

DONALD R. CAMPION

FR. CAMPION, S.J., one of AMERICA's associate editors, attended the conference he describes.

# Editorials

## Catholics and Others

JUST A WEEK AGO everyone who could manage it hustled off to a TV set to see the show: the historic and gripping solemnities that surrounded the Inaugural of the dynamic young man now formally empowered to speak for 180 million Americans. From Florida to Alaska, from Maine clear out to Hawaii, from Capitol Hill all the way down to 1600 Pennsylvania Avenue, from the shining top hat on his head to the last burst of band music outside the White House—it was a red, white and blue day! On such a day there are no political parties in America—there are only Americans. And all together we prayed that the new President would be equal to the gigantic tasks ahead.

Almost all our Presidents have had, each of them, a distinctive style, a special stamp—something they gave us to remember them by. In a thousand ways President Kennedy will impress his name and face and decisions on his time and on the consciousness of children yet unborn. But what will be the singular Kennedy cachet?

Washington is the man who crossed the Delaware and fathered his country; Jefferson is a wigged Virginian squire from Monticello; Lincoln freed the slaves and spoke briefly and tersely at Gettysburg; Teddy Roosevelt charged up San Juan Hill; Coolidge was a silent man and chose not to run in 1928; a second Roosevelt smiled, smoked cigarettes in a long holder, talked admirably over the radio and put through the New Deal. The popular imagination is limited; it cuts a man down to a few sharply defined lines of truth or caricature, drawn with the brush of sentiment or pride or partisan pique.

How will Mr. Kennedy be remembered? For those of us who grew to adulthood with him here in the United States, who in 1928 were around to observe and now remain to remember what happened, who watched fascinated last fall as history proved that 1928 would not repeat itself, the answer is obvious. He will be remembered as a Catholic and as the first of his Catholic kind to be elected to the Presidency. (Strange, isn't it, that so few people could confidently tell you the precise religious affiliations of any former President, including Mr. Eisenhower.)

On November 8, 1960, with the election of John F. Kennedy, the full first-class citizenship of U.S. Catholics was at long last ratified. How do these now fully enfranchised Catholics regard their coreligionist in the White House? They respect him as their President, and they can't deny—whether they voted for him or not—a certain natural pride that he happens to be a Catholic. But there is no gloating in the Catholic attitude. Catholics look for no special preferments or special favors, and they will get none. They would be disappointed in the President if he ran things any other way. But they

do want justice, particularly with respect to their schools, and they want the President and the Congress and the country at large to think hard about giving it to them.

With Mr. Kennedy in the White House, things are bound to be different for American Catholics. We shall all have fresh confidence, new courage, fewer resentments, and an easier feeling about shouldering our share of the common day-to-day work of America. Look for this in hundreds of ways—and we sincerely hope that you will not look in vain. With it now clearly established that our country does not accord prior rights to Anglo-Saxon Protestants, you can expect to find Catholics turning up in all sorts of places where, formerly, nursing real or partially imagined resentments, they never quite felt at home: on all the citizens' committees that heretofore they frequently seemed to shun—committees to clear slums, organize municipal orchestras, build new wings on public libraries, raise money for the Red Cross, and all the rest. We shall be surprised if, from now on, Catholics don't take a more active and constructive interest in the public schools—to which they choose not to send their children.

In a word, it isn't hard to think that with a Catholic President in Washington, we Catholics might even call a halt to our old game of mutually excommunicating each other as "liberals" or "conservatives," and form a new citizens' front called COAU—Catholics and Other Americans United. It's time we did.

## No Politics in Antitrust

AS ROBERT F. KENNEDY assumes the weighty burden of directing the U.S. Department of Justice, he finds himself an object of some suspicion in business circles. Although it is hard to predict from the public record what the new Attorney General's policy on enforcement of the antitrust laws will be, it is feared that he may be a steely-eyed taskmaster. This feeling arises partly from the fact that Mr. Kennedy is a member of the Democratic team, whose election most industrialists worked hard to prevent, and partly from the fact that the young Attorney General has manifested in the past a crusading moral fervor for law enforcement. It is taken for granted that he will be a relentless prosecutor of mobsters and racketeers. Will he be equally zealous and uncompromising in running down price-fixers and bid-riggers as well?

We find this reaction to Mr. Kennedy's appointment both puzzling and disconcerting.

It is puzzling because, so far as we can see, the history of the last seventy years provides little basis for assuming that a Democratic Attorney General will be any more serious about discharging his oath to enforce the antitrust laws than a Republican would be. There have been periods under both parties when enforcement of the antitrust laws has been sluggish and uncertain, and there have been periods when it has been firm and vigorous. If the Democrats can recall with pride the name of Thurmond Arnold, the Republicans



can counter with the granddaddy of all trust busters, "Teddy" Roosevelt. Nor do Republicans have to go all the way back to the turn of the century to find heroes of the antimonopoly crusade. They can cite the names of William P. Rogers and Robert A. Bicks, who, as Attorney General and head of the Antitrust Division respectively, served the Eisenhower Administration with such zeal that some industrialists resented their presence in Washington.

One of Mr. Bicks's last acts before the change in Administrations was to report to his chief, Mr. Rogers, that during 1960 the Antitrust Division had started more suits than in any calendar year since the Sherman Act was put on the books in 1890. He also noted that the now famous civil and criminal cases against the largest firms in the electrical manufacturing field, which the division successfully prosecuted last year, constituted the biggest collection of such cases in the history of the Sherman Act.

No matter how diligent Mr. Kennedy may be in ferreting out price-fixing conspiracies and in blocking mergers in restraint of trade, he will be hard put to it to match the Justice Department's record over the last two years. One would think that at least several score American corporations, far from feeling apprehensive over the Democratic take-over in the Justice Department, would welcome with relief the departure of the Republicans. Messrs. Rogers and Bicks have cost them plenty of time and a bundle of money.

Nor is this business attitude toward the change in Administrations merely surprising; it is also highly disconcerting. If there is one article of faith to which all our business organizations subscribe, it is an unquestioning belief in the virtues of competition. Why, then, should businessmen fear diligent enforcement of the antitrust laws? It is the purpose of those laws to prevent price fixing, collusive bidding, monopolistic mergers and other actions destructive of competition. They were enacted to do away with restraints of trade, to preserve a free market, to safeguard a way of business life which, we have been told over and over again, has made America great. If there is one group in the land which on its own principles ought to favor vigorous enforcement of the Sherman and Clayton Acts, surely that group is our businessmen. The only fear they ought to have about "Bobby" Kennedy is that the Justice Department under his direction may be less zealous in prosecuting antitrust violations than it has been under Messrs. Rogers and Bicks.

## Baby in a Bottle

THE UNIVERSITY OF BOLOGNA, Italy, is one of the oldest and most famous in Christendom. It had a well-developed faculty of medicine even in the 14th century. These facts give unusual interest to news releases that emanated from Bologna, Rome and Vatican City on January 13 and 14.

The gist of these stories is simple. A university team of Bologna scientists, headed by Dr. Daniele Petrucci,

reported that they had repeatedly achieved human fertilization in a test tube. In one case, an ovum secured by surgery was put in a container filled with amniotic fluid; after the male seed was introduced, the embryo lived and developed for 29 days. The experiment was terminated when cellular division manifested abnormalities.

There is nothing startling in the Petrucci experiment. Dr. John Rock of Harvard is credited with having fertilized a human egg under laboratory conditions in 1944. Our sole interest here is in the morality of such research procedures. Dr. Petrucci is reported as saying that he had done nothing immoral as a Catholic and that he would continue his experiments. Prof. Luigi Gedda, former head of Italian Catholic Action and director of a genetics institute, said that "experiments of this kind do not take into due account the spiritual values of the human being."

Prescinding entirely from the subjective dispositions of Dr. Petrucci and his medical team, our judgment on the morality of such laboratory techniques must rest on a sound prudential principle regarding the status of a fertilized human egg after the moment of conception. Is this the instant when the soul is infused into the human body? The *speculative* question remains unanswered after centuries of philosophical and theological discussion. But in the order of moral action, the *practical* rule is clear. We must always take the safer course and treat the fertilized egg, whatever its stage of development, as a living human being. To argue that we may handle what is probably a human being as though it were certainly *not* a human being is to take a moral leap that lands us in the morass of evil.

Momentous consequences follow from this pragmatic rule. The fertilized ovum must be regarded as a true person, endowed with all the panoply of natural and inalienable rights that are grounded in the simple fact of existence. The human person is a "sacredness," hedged round by a mantle of dignity and inviolability, no matter whether it is cradled in a father's arms, nestles in a mother's womb, or floats in a test tube at the threshold of visibility.

In this light, our moral judgment on the Bologna experiments is unequivocally a judgment of condemnation. Such experimentation must be labeled an objective perversion of all the essential values that are associated with the procreation and preservation of human life and with the uses of human sexuality.

The reasons for such a strong condemnation are evident in the light of Catholic morality. Apart from the fact that such experiments normally involve the illicit procurement of sperm and the immorality of donor insemination, some other points may be noted here.

1. The experimenter who creates human life in a test tube deliberately places a person in an environment where the most basic and vital requirements of human nature cannot conceivably be met in the current state of medical science. To produce a human being, hold it captive like a genie in a bottle, and doom it to inevitable death is to exercise an irresponsible dominion that cannot be justified by any appeal to the common welfare



of mankind or to the advancement of scientific goals.

2. If the experimenter knowingly terminates his experiment, he compounds his original irresponsibility with the malice of abortion—the calculated destruction of an inviable fetus.

3. Most abhorrent of all, to induce life in a test tube is to remove human generation from the sacramental sphere, divorce it from its essential biological purpose and effectively separate it from the mystery of loving unity with which God providentially surrounded it.

In some, as *l'Osservatore Romano* noted on January 14, "Scientific progress can't constitute an ultimate end . . . authorizing indiscriminately any kind of way and any kind of method!"

The spirit of Frankenstein did not die with the Third Reich. His blood brothers often wear the garb of Dr. Kildare, and regard a human being as just another expendable microbe, provided it is legally defenseless, physically helpless and tiny enough to ride on the stage of a microscope.

## Não Falo Portugues

THE THIRD most widely used language in our hemisphere (65 million people use it) is Portuguese. But even though it is the tongue of our biggest and fastest-growing neighbor to the south, Brazil, few Americans take the trouble to learn that language. How few? In all the United States, only 305 students in 24 colleges and universities, and only 559 high school students, were studying Portuguese in 1958-59. According to a recent U.S. Government report, *Language and Area Centers*, Portuguese now stands among the six critical languages for our country (Arabic, Chinese, Hindi-Urdu, Japanese and Russian are the others). It is "critical" in the sense that "existing instruction is grossly inadequate to present needs."

Why don't more students take up Portuguese? The high schools say it is hardly worth-while because there are so few colleges where Portuguese studies can be continued; the colleges complain that practically no students come with the rudiments of the language. Another alleged reason is that Portuguese—the language of Camoëns and of Gonçalves Dias!—"has no great literature."

No one fails to see that there are strong political and economic reasons for mastering Portuguese. Our State Department needs people fluent in that tongue, but cannot find even a fraction of the personnel it requires. A certain proportion of the cadets at Annapolis and West Point each year have courses in that language because of the close military ties between this country and Portugal and Brazil. As for the economic motive, back in the 1920's and 1930's that was practically the only reason guidance counsellors could think of: there's lots of money to be made down there. (Which may explain, by the way, the sorry image of the U.S.A. that some of our merchants left in Brazil.) Business is still brisk, be it said in passing, with Brazil in 1961. About one-third of that country's imports come from the United

States, and almost one-half of the \$395 million of foreign investment in Brazil during the four and a half years prior to 1959 came from up here.

There are, however, other and less materialistic reasons why North Americans should learn to speak Portuguese in 1961. Our country today has to come hat in hand to ask the Brazilians to line up with us to defend the free world against Communist encroachments. To earn and keep the good will of Brazilians we need cultural contacts, people-to-people friendships. That means that more Americans must speak their language. In particular, the recently quickened interest of U.S. Catholics in their brothers to the south will lead many of them to want to learn Portuguese. Now that the Holy Father and the U.S. bishops are urging lay volunteers to help the Church in Latin America—including Brazil—in all its technical needs, a wider study of Portuguese becomes imperative.

How can that be brought about? Very simply: by setting up the courses and urging students to take them. Several years ago, when it was obvious that our country simply had to produce more people who could speak Russian, colleges and high schools met that need. (At least 31 Catholic secondary schools today offer Russian, but none offers Portuguese as yet; in 1958-59 seven Catholic elementary schools offered Russian and—*mirabile dictu!*—one offered Portuguese.)

To superintendents of secondary schools and college deans: Can you put Portuguese into next year's curriculum?

## Catholic Hour Foresight

AMID ALL the criticism of the lack of imaginative foresight that dogs the programing of television shows, one ought not overlook the stimulating vision that animates the work of the National Council of Catholic Men in producing the weekly "Catholic Hour." Hard on the heels of the high-level discussions by Rev. John Courtney Murray, S.J., and Philip Scharper in "Reflections on America" (on two successive Sundays, January 8 and 15), comes news that a Catholic Hour production unit has left for a three-week visit to England's Oxford University, where leading Catholic scholars will take part in shows to be taped for presentation in August. If this visit abroad results in a series that will match the superlative four-week program on "Rome Eternal" in 1957, the NCCM will have done no small bit in setting a high standard not only for religious programing but for TV fare in general.

Congratulations are due to the National Broadcasting Company for very practically sharing NCCM's vision by defraying expenses for the trip, and above all to Martin Work, Catholic Hour producer, Richard Walsh, director of NCCM's Radio and Television Department, and Doris Ann, executive producer of religious programing for NBC. Such cooperation cannot fail to lend luster to the industry as well as to provide a vast viewing public with superior programs.

# The Business of Pleasure

James E. Kenney

**S**Ocial science buffs have concocted a new parlor game for intellectuals. It might be described, rather loosely, as a thinking man's version of "Name That Tune."

The object of the game is to devise a clever, pithy label for the socio-economic structure which now obtains in mid-20th-century America. "The welfare state" tag was offered by an early participant in this contest. Other players quickly countered with "the garrison state," "the affluent society" and "people's capitalism." Sidney Hook posited the "ill-fare state." Recently, Eric Larrabee unveiled a new entry—"the self-conscious society."

Surveying the list of labels coined so far, I venture to predict that we will soon hear such phrases as "the recreational society," "the leisure economy," or "the playground state," inspired by the huge and growing business of pleasure.

A prodigal use of superlatives seems to be standard operating procedure in dealing with this country's thriving recreation industries. It has been estimated that at least \$40 billion is spent annually by Americans in pursuit of happiness during leisure hours. This amount is almost the equivalent of our yearly budget for national defense. It is greater than the net national product of Brazil, Mexico, Greece, Ireland and Japan combined. It is more than the total value of U.S. farm output in 1959, and exceeds the expenditure on new plant and equipment in the same year.

Consider, first, the entertainment industry. The movie theaters of America sell about 45 million tickets a week, for a total revenue of about \$1.2 billion a year. The legitimate theatre takes in about \$70 million a year at the box office. Around \$50 million is spent annually on operas, symphonies and musical recitals. Television is a \$900 million-a-year business, outpacing radio (\$700 million) and the recording industry (\$500 million).

Francis I. du Pont & Co., a large New York brokerage concern, opined last May that the business of pleasure is one of the nation's most rapidly expanding activities. In support of this belief, the company estimated that in 1960 joy-bent Americans would have spent \$2.5 billion on boating, \$2.6 billion on fishing, \$1.3 billion on swimming, \$1 billion on bowling, \$1 billion on hunting and \$800 million on golf.

From 10 to 12 million Americans are now taking les-

sons in dancing. Dance instruction has become a \$150-million-a-year business. Arthur Murray alone grosses \$45 million a year from his 450 studios.

About 26 million people in this country are regular patrons of bowling alleys. In 1959, 20 million sportsmen had fishing licenses, and over 15 million bought hunting licenses. Then 40 million home gardeners disburse \$2 billion annually for the seeds, tools, sprays, etc., needed for this open-air pastime. Americans traveling on vacations in foreign lands are also spending \$2 billion a year—more than the total expenditure on higher education in the United States.

These statistics are by no means complete. Since the growth in leisure-time spending is so recent and so volatile, it's difficult to obtain accurate, comprehensive data. The initial problem is to determine as precisely as possible what activities should be classified as pleasure-seeking.

In *America's Needs and Resources*, J. Frederic Dewhurst lists 32 categories of consumer recreational spending, ranging from bicycle rental and dog racing to private flying and pool. Among others on his list are these: coin collecting, photography, luncheon clubs, skating, amusement parks, veterinary care and fraternal organizations.

One has the feeling that perhaps this roster is a bit too inclusive. Admittedly, a hobby such as coin collecting might be pursued for the purpose of relaxation from labor; but membership in a fraternal organization could very possibly be intended as a means of maintaining business contacts in order to enhance income.

The problem is not solely one of defining and measuring recreational activities. It develops that the categories of consumer spending are prone to overlap.

For example: how much of the money spent on automobiles can properly be classified as spending for necessary transportation, and how much as spending for pleasure? Or: are the cheese dips, crackers, pretzels and salted peanuts served at Saturday night bridge games all over the nation assignable to the food budget or to recreation? When the *paterfamilias* brings home a deer from Canada, is he adding to the family larder and, if so, are the expenses of his hunting trip to be charged to recreation?

According to Robert and Helen Cissell, specialists in consumer economics, a first requirement of recreation is that it should be something which refreshes a person and keeps him fit for his task in life. It should be a change of pace from everyday activity. In that context, an auto salesman who relaxes by building end tables in

PROF. KENNEY, who teaches economics at Le Moyne College, Syracuse, N. Y., contributed "Wanted: A New Farm Policy" to this Review (11/5/60).

his basement workshop could be engaging in recreation, whereas the cabinetmaker in a furniture factory, turning out the same products for a price, would *not* be recreating.

Moreover, a man who goes to the opera, the ballet or cocktail parties, chiefly from a sense of social obligation, rather than from personal preference, may not be refreshed or relaxed at all. Yet the costs involved would undoubtedly be chalked up as part of his recreational spending. Apparently, it is not safe to say that any particular activity is *per se* recreational.

The semantic difficulty was recognized by the editors of *Fortune* in their study of the changing American market. They used the term "leisure activity or expenditure" to denote any activity undertaken by choice, not of necessity, and pursued for its own sake. Hence, they ruled out cooking as a leisure activity, even though it may give pleasure, because the primary purpose of cooking is to keep alive. On the other hand, when cooking is done in connection with a camping-out expedition, it can be listed as recreational.

Although thorny questions of classification may arise to plague the student of pleasure spending, social scientists generally agree in selecting the factors behind the rapid expansion of the happiness business. The factors are interwoven, but easily discernible.

**P**UT SUCCINCTLY, people today have more dollars and more free hours in which to spend those dollars. The increase in personal income and the shortening of the workweek are both tied to the rise in productivity. More money, more goods, more leisure—presto! the business of pleasure.

For every hour that the worker of 1960 devotes to his job each year, he has nearly 3.5 hours off the job. In 1959, Americans received almost 78 million weeks of paid vacations, as compared to 34 million weeks at the end of World War II. The standard two-week vacation is now giving way to three- and even four-week periods of time off annually.

This added leisure coincides with a rush of great technological change in the realm of recreation. The recent upsurge in bowling is, in part, traceable to the introduction of the automatic pin-spotter. This machine has eliminated the problem of the pin boy, whose labor was considered to be erratic and costly.

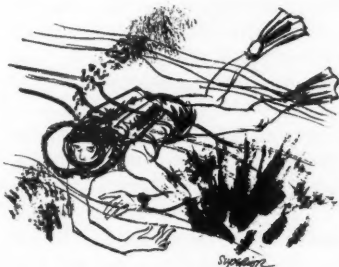
The development of relatively inexpensive fiberglass, plastic and aluminum boats has opened up our national waterways to the moderate-income groups. Improved construction techniques, such as spraying concrete over wire mesh, have taken the backyard swimming pool out of the millionaire class. Transistors have made possible the pocket-size radio and have thus created a whole new market.

The automatic record changer is credited with rescuing the recording industry from the economic doldrums. The pari-mutuel machines at race tracks, the electric go-carts on golf courses, the power tools for gardening—these are fairly typical of technology's contribution to the "playground state."

While rejoicing over these manifestations of our eco-

nomic wealth, we are, in true American fashion, becoming more than a little perturbed about the moral overtones of pleasure spending. Detractors and defenders of the leisure business can be found arguing in many a cocktail lounge and country club.

Some critics of the recreational society are worried about the weakening effect which it presumably has upon our national character. "Going soft" is, I believe, the preferred phrase in this context. The contention is that the millions of people who patronize bowling lanes,



lounge around a backyard pool, throng the lakes and rivers with their pleasure craft, send up burnt charcoal offerings at their outdoor barbecues, pour through the gates of Disneyland, roam the paths of our national

parks, fill the stands at Roosevelt Raceway, or fiddle with the woofers and tweeters of their hi-fi sets—all these pleasure-minded citizens are somehow corrupting their immortal souls.

In the arena of economic dissent, the members of the Galbraith-Schlesinger coterie are apt to cite recreational spending as a horrible example of private wealth alongside public poverty: more and bigger autos but no place to park them; expensive television sets to delight children who have just returned home from overcrowded, obsolete schools, staffed by underpaid teachers. This is, of course, the familiar story of the allocation of resources. Equally old hat to the economist is the associated dilemma of providing for collective wants in a society which is oriented toward the satisfaction of individual wants.

The larger, or world, view is also adopted with some frequency. While belts of poverty and human degradation stretch across Asia and Africa, Americans are gaily spending \$1.6 billion a year on toys, \$700 million on photography and \$300 million on outboard motors.

In India and Pakistan, per capita personal income is about \$70 a year. Most American families can easily disburse more than that in the first three days of an ordinary vacation. Paul G. Hoffman has calculated that 1.25 billion people in the underdeveloped countries have an average annual per capita income of less than \$100. *Life* magazine, in its 1957 *Study of Consumer Expenditures*, found that the average American household spends \$215 a year on recreation. Perhaps it is really not so gauche, after all, to speak of the "haves" and the "have-nots."

Slum areas fester in every large African city. For that matter, the housing available to migrant farm hands in the United States itself could be characterized (and euphemistically at that) only as "substandard." Yet we find it possible to build Freedomland, a 205-acre playground in the New York City borough of the Bronx, at a cost of \$22 million; and on Manhattan's West Side



there is to be erected soon a new \$38-million sports and entertainment center covering three city blocks. Now, what is it that Galbraith has been saying?

The feeling of guilt which arises to mar the business of pleasure is abetted by a rather archaic but persistent notion that people really ought to be working harder, producing more goods, and not taking life so easy. In our now dim Puritanical past, the idea that "the devil finds work for idle hands" was firmly implanted. We can't quite shake it loose. What we usually do, though, is dress it up in other semantic garb. Today, it is becoming part of the conventional wisdom to say that "if we don't keep our noses to the grindstone, the Russians will catch up to us." More output is necessary if we are to win the growth race. More output, more income—and of course, more jobs.

Oddly enough, the output-income-jobs combination is the principal rebuttal offered by the defenders of the leisure economy. They point out that millions of Americans, driving their cars on pleasure trips, provide work for 200,000 service stations and, behind them, for the oil refineries, the pipelines, the well-drillers and so on. Roadside restaurants, motels, drive-in theatres, miniature golf—what life could these have without the omnipotent wheel?

Tourism now ranks among the top three industries of over half our States. As Robert L. Heilbroner remarks in *Petroleum Today*, "Americans no longer live by taking in each other's washing, but by taking in each other's scenery, beaches, plum preserves and souvenirs."

How many workers are employed in the manufacture of bowling shoes, shotguns, skis, playing cards, bathing suits, fishing tackle, swim fins, scuba tanks, light meters, golf bags, road maps or boat trailers? How many Amer-

icans earn their living by waiting on tables in Miami resort hotels, selling cabin cruisers or sporting goods, raising worms for optimistic anglers, driving sightseeing buses, ushering in theatres or giving golf lessons? If the business of pleasure were sharply reduced, how much unemployment would result?

The other strong argument in favor of leisure-time spending hinges on the tax revenue to be derived. The liquor industry alone pays about \$4.3 billion a year in taxes. A share of the proceeds from the nation's race tracks has enriched many a State's coffers. Any fiscal expert, adding up the rich harvest of public revenue flowing in from the amusement tax, the gasoline tax and various excise taxes, plus the income taxes paid by the highly profitable recreational industries, might well breathe a fervent "*Deo gratias* for the fun-loving American people."

What lies ahead for the business of pleasure is the proverbial anybody's guess. We lack precedents to guide our thinking. The United States has become the first nation in history to achieve such great wealth that 8 per cent of the gross national product can be devoted to human enjoyment. What other nation, then, can presume to be our mentor?

Barring a major depression or a war, it is not inconceivable that the leisure business will grow as the economy grows. It is not likely to be inhibited by government control. The stronger probability is that the government will also increase its expenditures on public parks, beaches, etc. We are left, then, with the ultimate control in a free society: the choice of the people themselves. "The people, yes," said Sandburg; despair of pollsters, destroyers of tradition, but withal in possession of the power to make and remake the way they live.

## What About Free Will?

Jay Dean

OFF AND ON, for a period of two years, not regularly but spasmodically, I went into slumps. In one kind of slump I became melancholy; in another I became intoxicated. The two years were not pleasant ones, and during the course of them I sought advice from friends, physicians and priests.

They all treated me with a kindness that I find touching to recall, but sometimes, now, I wonder about the advice they gave me. That advice, I think, was almost too automatic. Generally it was that I ought to join Alcoholics Anonymous or consult a psychiatrist.

At first I welcomed the advice and acted on it. I went once a week for ten consecutive weeks to a psychiatrist who, I found, was a careful, conscientious professional man. And I attended three meetings of Alcoholics Anonymous, at which I talked with three members who

were obviously thoughtful, cultivated and kindly gentlemen.

The psychiatrist and Alcoholics Anonymous were comfortable pillows on which I could rest my head. They helped me to endure my melancholy much more soothingly than did alcohol. But all during those ten sessions with the psychiatrist, and all during those three meetings of Alcoholics Anonymous, a thought kept nagging at me: "What are you doing, in this particular situation, *for yourself*? Are you fully using your own intelligence? Are you fully using your own free will? Are you really trying to think and will your way out of the situation? Or have you simply quit? Have you stopped standing on your own two feet? Are you preferring, instead, to be lifted up and carried?"

At first, although those questions nagged at me, I tried to dismiss them. One part of my nature said that the questions did not represent the modern, sophisticated point of view. Personality problems, according to

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that point of view, are problems in health, problems in sociology. They are not character problems, not problems in morals.

But the trouble with most of us, I think, is that we would rather be caught dead than be tagged as old-fashioned. Catholics all, we have not consciously abandoned any of the verities in principle, but I suspect that we have unconsciously compromised with some of them, at least to a degree, in practice. Not a single friend, physician or priest to whom I brought my troubles said seriously to me, and I did not, at first, say seriously to myself: "Old man, why don't you buck up and pull yourself together?" I finally did say it to myself, and I came to the conclusion that I was drinking not out of an excessive love for, or obsession with, alcohol, but out of a desire to stifle my melancholy. My melancholy, I decided, was based in part on excessive pride and in part on excessive fear, and the thing for me to do was not to drink the melancholy out of existence but to think it out of existence, by measures in part of common sense and in part of courage.

I BEG MY READER, at this point, to understand that I do not regard my self-applied therapy as a potential cure-all for everyone who has a personality problem or character problem. I do not question the value of psychiatry and Alcoholics Anonymous. But I do question what I think is a tendency to recommend, almost automatically, that almost any and every personality problem or character problem, especially if it involves overdrinking, should be taken either to Alcoholics Anonymous or to a psychiatrist. The only point I wish to make—and I hope I make it not crudely, not rudely, not insensitively—is that in giving psychological counsel either to ourselves or to others we should not begin by assuming that free will should play no part in a regimen of therapy. Often, a personal, private, even grim self-clarification and self-conquest may well be called for as much as "happiness pills" and recourse to association with people who believe in substituting group strength for individual weakness.

One of the contemporary heresies, fostered not only by Communists but also by many non-Communists, is that everything in life is the product of, is at the mercy of, certain implacable, irresistible material forces. We are what we are, in that view, not because we have so made ourselves, but because those forces have so made us—forces of physics, chemistry, biology, and so on. The heresy is well-known; to Christians, even also to non-Christian humanists, the answer is well-known. But, because it is in the atmosphere around us, I think that all of us have breathed some of it into our lungs, and some of it has got into our intellectual and emotional blood. It affects our thoughts and feelings. It induces a mood under the sway of which we think, for example, that mortal sins are either venial sins or illnesses.

There are cases, I recognize, in which all the forces of prolonged analysis, "happiness pills," shock treatments and the like are called for, beyond question. But there are cases, I suggest, and many of them, in which the approach of both counselor and patient alike is too

elaborate, too ponderous, too wide of the mark. They are cases, in short, in which the therapy really indicated is will power, in large doses. The right therapy is even, perhaps, the old-fashioned, unsophisticated therapy of prayer. I don't mean prayer without the effort of will power. That kind of prayer strikes my nontheological mind as a species of presumption and superstition. But will power and prayer together *are* a therapy, are they not?

There are certain rewards in being as modern and sophisticated as one knows how. To be modern in the best sense, to be sophisticated in the best sense, is an evidence of being alive, an evidence of being sensitive to people's problems. There are rewards along the path of such an attitude, but there are also pitfalls in which one can sprain his intellectual ankles and miss the pleasure of walking. To assume that human nature is such a complicated affair that you cannot distinguish areas in which man acts volitionally and those in which he acts compulsively is, in effect, to reduce all the fascinating complexity to a boring simplicity. It takes a lot of the tone and electricity out of life. I know that when I was resorting to the conventionally specified treatments for my problems, I felt like a jellyfish or an amoeba, but that when I made the effort to apply intelligence and will to them, I felt like a human being.

It is all, I suggest, a matter of proportion. The job of berthing the *Queen Mary*, no matter how smooth the Hudson River, is an elaborate one. The job of berthing a canoe, no matter how turbulent the mountain stream, is a little less elaborate, to say the least. But I fear that too many psychological counselors of one kind or another are bemused by the sheer process of berthing the *Queen Mary*, and that, too often, they apply the process to the berthing of a canoe. The element of snobbery is also at work in the whole business. Educated and prosperous people nowadays resort to the *Queen Mary* process, if they have problems; and if they do not have problems themselves, they recommend the process to people who do have them.

Problems of psychosis? Yes, treat them with all the elaboration and ingenuity of the still experimental artistic sciences, or scientific arts, of psychology and psychiatry. But problems of neurosis? I wonder. Cannot many of them be coped with by the application of one of the faculties that distinguish us from animals and vegetables? Isn't free will still worth consideration, still worth-while? Dr. Abraham Low, founder of the "Recovery, Inc." movement, has made a wonderful contribution to solving contemporary overambiguity in matters of psychoses, neuroses and morals. He has reaffirmed the importance and necessity of free will. But I wonder if his typically modern approach of "togetherness," like that of Alcoholics Anonymous, cannot itself be overdone, no matter how good it is. Must we, in short, completely abandon the ancient therapy of "sweating it out" in the privacy—and the loneliness—of our own individual will power?

The whole problem needs all the kind thinking which is now being given to it. But does it not also need a little hard thinking?

# Archbishop Beran of Prague

*Stanislav Koutnik*

SATURDAY, JUNE 18, 1949 was a fine summer day in Prague. In the abbey church of Strahov, a special evening function with sermon was being celebrated during the octave of Corpus Christi by the heroic Abbot Jarolimek, who later died in a Communist prison. But—more important—that day the Archbishop himself was to address the public. Until the very last moment it was not known whether he would appear, for on June 15 the police had occupied his archiepiscopal palace. Yet fully an hour before the function was to commence, the church was jammed, so that several thousands were obliged to stand outside in the little square before the church. When they saw the Archbishop arrive their enthusiasm was indescribable.

After a short prayer at St. Norbert's tomb—Norbert, too, had been a national hero—Archbishop Joseph Beran mounted the pulpit with miter and pastoral crozier. The eyes of all the faithful were upon him in the utter stillness. Before this imposing multitude, the Archbishop began his address: "I hope that you have not come only for my sake. I would not like this Monastery of Strahov to bear any unpleasant consequences on my account." He then continued after a pause, his face very grave:

It is possible that I am preaching to you today for the last time. I want to tell you, therefore, that within the next few days you may hear that I, the Archbishop of Prague, have signed some agreement. Before God and the whole world, as your Bishop, I swear that I shall sign or approve nothing which is not according to the laws of God. I hope that you believe me, and that you will not believe the assertions you may be hearing about me shortly.

Archbishop Beran went on to speak of the Catholic Church and the truth she preaches. "There is only one truth, one sole Catholicism, and it is inconceivable without the Holy Father. There is no true Church without her bishops." When he spoke of the Holy Eucharist, the Archbishop recalled his imprisonment under the Nazis at Dachau where he had longed to be able to receive Holy Communion every day. One feast day a priest had brought him in secrecy a particle of a consecrated Host, and he considered it an immense grace for which he could not thank the Lord sufficiently.

During the exposition of the Blessed Sacrament, the

Archbishop implored Christ to forgive all the sins committed against Him, and with tears in his eyes he implored Him also to forgive the treachery of those few priests who, despite the prohibition of their Bishop, were collaborating with the Communists. "The priesthood is a great and holy thing," he said, "in God's eyes. Therefore these sinners sin gravely by their disobedience; it is a sin which cries out to Heaven, and God does not punish only the single culprit, but the entire nation. Let us then make reparation before God, by offering Him our sacrifices." The faithful joined in their Archbishop's prayers for youth, for family life and for the whole nation, which was now exposed to the threat of Communist atheism.

AFTER the adoration and benediction of the Holy Eucharist, a hymn rose up in that abbey chapel, asking Christ to protect His Church and the Supreme Pontiff. The hymn, punctuated by the alternating verses: *Christus vincit, Christus regnat, Christus imperat*, continued as the Archbishop emerged into the little square. An immense crowd greeted him there with thunderous applause, shouting: "We shall not betray, we swear to remain faithful. We shall defend you." The police, angered at this spontaneous demonstration, vainly tried to break it up. "Life, health, help and strength for our Archbishop!" shouted the people, and after accompanying their shepherd as if in triumph to his residence, they renewed their acts of homage with even greater fervor outside his episcopal palace.

In vain the police sought to break up the assembly with clubs. The faithful intoned the national anthem, the venerable words of St. Wenceslaus, and gathered before the archiepiscopal palace, clamoring to see Monsignor Beran again on the balcony. Twice he was obliged to come forth and impart his blessing to the thousands kneeling in the street. Then the Archbishop said: "Now go home quietly, back to your families who need you."

The sun was setting, and its last rays of gold seemed to pay a tribute to this intrepid servant of God. The people of Prague dispersed silently, grateful in their hearts for his courageous testimony of faith, and hoping that they had, perhaps, encouraged him in his determination to withstand the Communist threats. But they knew, too, that sad times lay ahead of them, comparable to those endured by the early Christians.

On the following day, Sunday, all the churches in Czechoslovakia were more crowded than usual, both because the feast of Corpus Christi had been transferred

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to that day and because a rumor had gone out that a pastoral letter of all the bishops was to be read.

Early in the morning, numerous groups of people wended their way toward the cathedral, for word of the Archbishop's sermon of the evening before had spread like lightning. Young people, students, men and women members of Catholic associations, all had felt it a duty to tell their relatives, friends and acquaintances what he had said in the moving sermon. Thousands of leaflets appeared, quoting the more significant phrases.

In obvious alarm at the prospect of some new manifestation in honor of the Archbishop, the Communist authorities had mobilized not only the police force, but the Communist workers' militia, too, posting them in the streets and especially in the neighborhood of the cathedral, along the Hradcany. The faithful observed how people of too sinister an appearance to want to participate in any act of homage to the Archbishop were also moving in the direction of the cathedral. It was obvious that preparations for a hostile riot were afoot.

Near the cathedral, police stopped the crowds, saying that the cathedral was already filled, that it was impossible for anyone else to enter, that the Eucharistic procession was no longer to be held, and so forth. The police had even sealed off some streets leading to the cathedral, and only those who wore a Communist badge were allowed to pass.

THAT MORNING at 8:30 the Archbishop of Prague entered his cathedral. The faithful welcomed him with shouts of applause; hymns and flowers were tossed before him. After Mass at the high altar, the Eucharistic procession was to commence. The men of the League of St. Wenceslaus had already warned the prelate that there were a number of troublemakers inside the church, who probably intended to stage some incident. But over the loud-speakers, Monsignor Beran asked the congregation to remain calm under any circumstances, not to be drawn into any hostile act. He warned them not to take copies of the *Katolické Noviny* ("Catholic Journal"), which was being distributed in front of the cathedral, for it was not a Catholic newspaper. "The governmental 'Catholic Action' which publishes this journal is not our Catholic Action," he warned.

The Archbishop was unable to proceed, for there was a sudden outburst of shouts and catcalls. The troublemakers planted among the congregation made such a noise that for the next two minutes it was impossible to hear what the beloved prelate was saying, as he tried to calm the people. Only his last words were audible: "There is still a law which forbids disturbance of religious functions," but not even that had any effect. The faithful remained calm and did not react; only the children, who were dressed in their best finery to take part in the procession, began to cry in fear. Again the Archbishop approached the loud-speaker and, with all the voice he had, shouted: "Keep calm, protect our dear children above all! Do not let anything happen to them."

The large number of policemen outside the cathedral did not lift a finger against the hecklers, but seemed to

display their satisfaction at the tumult. No one had any doubt now that this had all been planned by the Communists. Since the noise did not cease, the faithful intoned the national anthem; but no sooner had it ended, than the clamor broke forth anew. So the Archbishop had the Blessed Sacrament put back in the tabernacle and gave up all idea of a procession. Outside the rumor was going about that the Minister for Home Affairs had forbidden the traditional Eucharistic procession. This ban was, in fact, soon made known in the vicinity of the cathedral by loud-speakers on automobiles which suddenly appeared on the scene.

Inside the cathedral a woman approached the Archbishop and spat at him, with an insulting laugh. Some-

one else prodded him violently with his elbow. The clergy and the men of the League of St. Wenceslaus moved quickly to form a circle about him to prevent attacks by other people. Only with great difficulty, however, did they succeed in escorting him outside the cathedral, where a Communist band was now playing Red anthems. The young girls pushed toward the Archbishop, scattering flowers before him from the baskets they carried, which had been intend-



ed for the Corpus Christi procession. Panic began to mount and here and there were several skirmishes.

The crowd of faithful then began to pray aloud, all in a strong voice: "St. Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. By the power of God, cast into hell Satan and all evil spirits who prowl about the world seeking the ruin of souls." The Communists understood that this prayer was directed against them, and their fury grew greater. The Archbishop had now succeeded in reaching his automobile, but he decided to go on foot, escorted by the faithful, to his residence, while the people of Prague continued to manifest their devotion to him, raising their voices to counteract the shouts of greeting to "Stalin and Gottwald" launched by powerful loud-speakers.

As he passed them, the faithful knelt down weeping, and the Archbishop tirelessly lifted his arm to bless them a last time. His face was pale, but serene. As he entered his palace under a rain of flowers, the doors closed behind him—forever. From that moment, the faithful did not see him again. The mob, which had previously been primed with drink by Communist agents, rioted in front of the archiepiscopal palace and the adjoining streets. Police on horseback or on foot used their truncheons to disperse the faithful with violence. Several children were trampled underfoot, others wept wildly in terror, because though they saw all the violence, they did not know its meaning. Several mothers told them: "They did the same thing to Jesus. They shall not escape God's punishment."

Prague has experienced many violent and dark days throughout her stormy history; but that day was one of the darkest.



ROBERT A. GRAHAM

## Radio Free Europe's Ten Years

**D**URING Premier Khrushchev's TV appearance on David Susskind's "Open End," on October 9, the intermissions were filled by a spot announcement plugging Radio Free Europe and its "campaign of truth" against Soviet enslavement of the captive nations of Eastern Europe. When made aware of this, the Soviet visitor of course denounced it as a provocation. Later, too, some newspaper critics decried the insertion of the RFE message as in bad taste.

No apologies, however, were forthcoming from the station, much less from Radio Free Europe. This organization is accustomed to attacks from all directions. It has long since divested itself of the illusion, if it ever had it, that anti-Communist propaganda work is simple, rewarding and sure to rally the support of all men except Reds. Bitter experience proves the contrary.

Radio Free Europe's work does not consist, we hasten to say, in inserting anti-Khrushchev fillers in American TV or radio programs. Its audience is not the U.S. citizen enjoying the opportunities of freedom but the 78 million persons living in the satellite area of East Europe. Each day, from 28 transmitters located in West Germany and Portugal, it beams messages of liberty and truth to these captive nations. The broadcast program covers 18 hours of transmission to Poland, Czechoslovakia and Hungary, with a six-hour broadcasting day for Rumania and Bulgaria. Radio Free Europe is the principal (though by no means the only) operation of the Free Europe Committee, a privately operated organization of American citizens. Each year funds for this costly initiative are sought by the Radio Free Europe Fund, whose appeal for "Truth Dollars" is a familiar sight on billboards all over the country.

On July 4, this network celebrated its tenth anniversary of operation. Its mission during that decade has been to offset, by means of broadcasts into the Soviet strongholds, the Red efforts at communization and to keep alive the spirit of freedom among the peoples of Eastern Europe. Unlike the Voice of America, which is an official U.S. service whose purpose is to give news about our country, Radio Free Europe is a sort of "home service" trying to perform for the Poles, Czechs, Hungarians, Rumanians and Bulgarians what their own national radios would do, if freedom really existed in

their countries. RFE's major concern is to provide information not published in the Red press, to expose lies and distortions and to keep alive at all costs the cultural links these peoples have always had with the West.

Reference has already been made to the cost of maintaining this high-powered operation, which employs 1,250 persons in Europe alone. Money is one of the least of Radio Free Europe's problems. At stake is the very capacity of a democracy to use for the cause of freedom a technique which the Communists and Fascists long ago perfected for their own purposes. RFE's ten years are an experience full of invaluable lessons in the complex and frustrating field of what used to be called psychological warfare.

Since the very start in 1950, Radio Free Europe has been beset by misconceptions about its purposes and policies. Perhaps it hasn't always been clear in its own mind just

how far its mission of "freedom" extended. In the beginning, the British (who hadn't been consulted) got the idea that the American project was aimed at stirring armed revolt. At that particular time, there were probably a good many East European exiles who looked upon RFE's work as a preparation for war with the Soviet Union. In any event, the Eisenhower campaign of 1952 brought to the fore the idea of "liberation by peaceful means." The use of such a term as "rollback," by the future Secretary of State, John Foster Dulles, gave grounds for assuming that a serious political effort to challenge Soviet hegemony in the captive areas was intended. With a national administration coming to power on this theme it was inevitable that Radio Free Europe should also be identified with the immediate liberation of East Europe.

The October, 1956 Hungarian revolt marked a sharp change in the political terms of reference and therefore in the work of Radio Free Europe. It is true that the Soviets suffered a serious political setback at this time, when it became obvious how little popular support the Communists had among the workers, farmers and even the much-catered-to younger generation. But it was also a setback for the West when the Freedom Fighters discovered that no military aid was forthcoming from their friends in the free world who had talked so much about liberation.

The Hungarian case provided for all of us a vivid lesson in the hazards of words and promises to sorely

### SPECIAL America REPORT

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tried and emotionally susceptible audiences. Radio Free Europe, too, learned what can happen to an informational broadcasting program that deals in the wispy material of human hopes and fears. After the revolt failed under the weight of the Red Army tanks in Budapest, Radio Free Europe was bitterly criticized by Hungarian refugees and others. They charged that RFE broadcasts had been criminally imprudent by promising armed help to the Freedom Fighters. They charged, too, that the revolt had been instigated from RFE's Munich headquarters.

**F**ORTUNATELY, the truth or falsity of these charges could be readily checked, since there exists a master tape of all RFE broadcasts, into which an official time signal is automatically and ineradicably fed. This tape was turned over to the authorities of the Federal Republic of Germany for examination. The upshot of the subsequent report was that, while the language used in the broadcasts was open to misinterpretation in the abnormal circumstances then existing, no actual incitement to revolt had occurred. In a press conference on January 25, 1957, Chancellor Adenauer summarized the Bonn Government's findings by testifying that "promises of military aid and incitement to revolt were never broadcast by Radio Free Europe."

Nevertheless, the disappointment left in the hearts of the Hungarians has been slow to heal. Radio Free Europe believes that its audience in Hungary has now been built up again, but there is no doubt that for a long time after the failure of the revolt its prestige was low. These are the vicissitudes of a pioneering American effort at bold propaganda in the Cold War. In this connection a recent book, *Strategic Psychological Operations and American Foreign Policy*, by Robert T. Holt and Robert W. van de Velde (Chicago U. 244p. \$5), provides a clue to what went wrong. The authors recount the story of a young Hungarian Freedom Fighter who listened to Radio Free Europe while hiding in a Budapest basement. He there heard a broadcast relay of the debates from the United Nations during which the Soviet Union was censured. He immediately thought of the UN intervention in Korea, picked up his rifle and went back into the streets to fight until the UN forces should arrive. "Words," comment the authors, "do not mean the same thing to different people." Or, to put it in psychologists' language, the behavioral consequences of a given broadcast depend on the condition of the listener. Now, when Radio Free Europe reports one of the intermittent local riots behind the Iron Curtain, it carefully explains that the disturbance is due to particular conditions of the region and is not the beginnings of a rising en masse.

Does such restraint mean that Radio Free Europe, contrary to its original mission, has become an apostle of peace and order behind the Iron Curtain? That would be saying too much, but it is nevertheless true that the Hungarian episode muted the stress on "liberation." As a result there are those who wonder what "freedom" can

mean in RFE's title, if it doesn't mean "liberation."

This brings us to the question whether, in the present situation in East Europe, Radio Free Europe has any further justification for its existence. Such a question has been raised. Last September, for example, during the annual meeting of the American Political Science Association in New York, some speakers on a panel discussing the satellite countries demanded that our country "accept the situation" in that area. One panelist said that such activities as RFE broadcasts have no effect except to provoke the Soviet Union, which regards this region as its own vital zone of influence.

There are various ways of answering that objection. Perhaps the issue is best phrased by putting the query in the negative: "What would happen if there were no Radio Free Europe?" On this point, political observers are emphatic in predicting dire consequences. In the first place, the phasing out of Radio Free Europe would be read as a ghastly proof that the West had abandoned its friends, with resulting demoralization and despair among those for whom "the American dream" is yet a living thing. Second, thus left free of outside interference and working in the shadow of darkness, the Soviets could consolidate their still uncertain position without tempering their habitual ruthlessness. They might even feel able to integrate Poland into the Soviet system, as Poland was once integrated into Czarist Russia. Third, having assured its grip on the captive countries, the Kremlin would before long use the border states as springboards to further penetration westward. But as the situation stands, Radio Free Europe symbolizes the intent of the free world to weaken, even when it cannot break, the Red hold on these regions and their inhabitants.

**A**S FOR the charge that Radio Free Europe is a provocation and therefore a factor contributing to world tension, a group of prominent European personalities gave the answer to that recently. The West European Advisory Committee was formed after the Hungarian experience to advise the directors of the Free Europe Committee. This group of responsible non-American consultants is fully aware that if the free world were to cease bringing up the question of East Europe at every East-West diplomatic encounter, the Soviets would interpret this as an implicit surrender of this region to the Kremlin as its exclusive sphere of influence. In a meeting held in Lisbon last November, the WEAC declared that the problem of Muscovite domination of the East European countries should be raised in all future diplomatic and political negotiations with the Soviet Union. Official silence on these occasions, they obviously believe, would be disastrous. Closing out of Radio Free Europe would have similar implications. Of course, this operation will always be deemed a "provocation" by the Soviets, who would like, if they could, to have a free hand in the captive countries.

In the meantime, while all these and other high-level problems are met and resolved, RFE's stations or "desks"

are proceeding with their daily routine. The results are encouraging, despite the unusually difficult conditions. If moments of discouragement come to the hard-working writers, researchers, broadcasters and reporters, these are quickly forgotten when a Red organ or official, in any one of the target areas, stung at last to fury, lashes out against Radio Free Europe and its "lies." It is clear that the Communist system cannot function well when its monopoly of news and opinion is broken.

A veteran East European expert interviewed by this writer drew some considerations in this respect from Pavlov's famous theory of conditioned reflexes. Isolation is essential for the success of this experiment. When external and discordant stimuli intrude, the desired reflexes cannot be formed. As long as outside factors like the Radio Free Europe are present to disrupt the process of Communist indoctrination of the masses, this commentator felt, the intended victim will never learn to become docile to his Communist masters.

We can let the psychologists evaluate this argument. In Communist eyes, at least, the appeal to Pavlov should make sense. For Catholics, a much more simple rationale for Radio Free Europe can be found in the fact that 50 million of the 78 million in RFE's target area are

their coreligionists. It is noteworthy that the present Holy Father, Pope John XXIII, like his predecessor, Pope Pius XII, never lets an opportunity pass without manifesting his solicitude for the hard-pressed faithful under communism. These are "mere words," of course; they express, however, a precious sense of solidarity and are calculated to encourage those who feel abandoned and alone. It means a lot for the Catholics behind the Iron Curtain to know that all their fellow members of the Mystical Body are with them in spirit and in thought. No psychologist or poll-taker has to tell us that.

Since the abortive Hungarian revolt of 1956, these spiritual and moral ties have taken on primary significance. They may prove more decisive than hopes placed in political or military action.

Recently, Cardinal Julius Döpfner, Bishop of Berlin, most of whose diocese lies in the Red-controlled zone of Germany, gave a useful and significant admonition to an interviewer in France who asked him what the Church of Silence expects of the West. His formula: "Express your union with your brethren at the top of your voice!" On a broader plane, this is also Radio Free Europe's work, to express the transcendental union of free men "at the top of its voice."

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# BOOKS

## Four Worth Second Thoughts

One good, if fairly simple, test of whether a book had very much to offer save the transient pleasure of the reading is this: if it were given to you with its title concealed several months after you had first read it, how much of it would you have to reread before you recognize it? That may sound somewhat simple-minded, but pause before you accuse me of that—at least on these grounds. How often have you picked up a detective story—even a pretty good one—and got one-third through it before it dawned on a disgusted you that you had read it before?

Well, here are four currently discussed books that won't land you in that rather awkward situation. You will remember that you *have* read them, and three of the four you will, I believe, remember most pleasantly; the fourth you will very likely recall with the furrowed brows of puzzlement.

Una Troy has written several humorous books about Irish life that have been a welcome antidote to the persimmon-pucker that has remained from the tales of Honor Tracy on the same theme. But Miss Troy has done nothing that I know of to match *The Other End of the Bridge* (Dutton. 271p. \$3.50). It hilariously tells of the feud between the towns of Waterville and Corkbeg, nestling cosily and cantankerously at opposite ends of the bridge over the Dara river. It seems that each town lays claim to being the birthplace of an obscure, 18th-century poet, one Brian O'Rourke, and the rebuilding of the tottering span has been held up for lo! these many years because of the cultural feud.

This happy state of affairs is further embroiled by the collision on the bridge of the autos of each rival mayor's son, by the fiendish incursions of the rival juvenile gangs, by the deathless passion the 13-year-old daughter of the mayor of Corkbeg conceives for the son of the Waterville mayor (she imagines, for she is a well-read little piece, that she is cast in the role of a languishing Juliet), by the presence of a mentally unbalanced "Apostle" (who is really the sanest one in all the cast), and by two rival antiquaries who keep forging "proofs" as to the birthplace of the bard. The turmoil is on the way to a happy solution when an accident plunges the rival towns right back where they had

been for the past couple of decades.

The richly absurd story is not all a gay knocking about of heads, however. There is an undercurrent of deep seriousness about it, with wry comments on the prejudices and cussedness of human nature; some of the episodes (as, for instance, when the love-smitten girl bedizens herself to convince the young man of her worldliness) are priceless bits of social satire—not a little of it directed to the more regrettable influence of American "folkways" on Irish life. This is a happy, thought-provoking little gem of a book. There's lots of gold in this Troy.

Let's sandwich the puzzling book in between. In his earlier novels (*Heaven and Earth*, *Manuel the Mexican*, etc.) Carlo Coccioli has always struck me as being on the verge, so to speak, of saying something profound about religion, the priesthood and the role of faith. I started *The White Stone*. (Simon & Schuster. 271p. \$4.50) with the hope that he had found the key to the statement. But he hasn't. The story here deals with the subsequent life and spiritual quest of a priest-character in one of his earlier books. Saved from a Nazi firing squad in the prior story, he was, we learn here, sent to a prison camp, from which he escaped, convinced that



he had lost his faith. A reporter who knew his earlier story takes up the chase, as it were, trying to discover what had happened to the priest and especially whether he had found God again. The pursuit takes them to Mexico, to France, into all sorts of bizarre episodes (including a glimpse into the priest-worker movement in France), and the meaning of the murky tale seems to be either that the priest is a saint without faith—or had never really lost the faith but was going through the classic dark night of the soul.

I frankly don't know just what the book is trying to say. There are flashes of deep insight on page after page, but

the impression will not be quenched that the author is not very clear in his own mind about what being a Catholic and a priest really means. It is an interesting but vastly annoying book.

In *Teresa*, by Frank Baker (Coward-McCann. 288p. \$3.95), we are in another world—one in which the story line is clear as crystal. This is all the more admirable because of the extremely skillful way with which Mr. Baker handles the flash-backs, a technique that frequently, when less deftly employed, tends to confuse. This is the story of a strong-willed, mercurial woman and her frustrating marriage to a musician whose great promise never blooms. We follow Teresa through her girlhood, her engagement and marriage, the coming of the children and the steady process of disillusionment that attends her relations with her husband. But, most important, we also follow her early rejection of her Catholic faith and her stubborn (we feel it will be a losing) fight to keep it rejected. Her last days are passed in an old ladies home run by nuns, and the extremely sensitive tale ends most convincingly when the self-willed old lady, still putting up a fight to assert her independence, hears in her dying ears the "*Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam*" of the priest giving her viaticum.

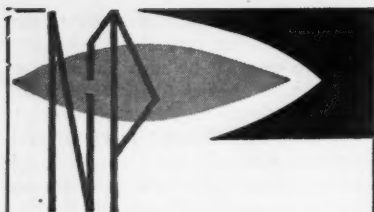
Unusual in structure, deeply understanding and finely attuned to the tensions that are set up in a soul that overly seeks its own will, this is a book that truly has a haunting quality about it.

Finally, our last book not to be forgotten is *Shadows in the Grass*, by Isak Dinesen (Random House. 149p. \$3). It is not a novel, but a series of reminiscences of what life in Africa was like almost fifty years ago. You will find no more vivid characters in the pages of any novel, however, as the famous author delineates the servants, the tribesmen, the hunters, the village women with whom she was so much at home and to whom she ministered as nurse, doctor, employer and companion.

There is a wonderful sense of human solidarity running through these lovely pages, and white supremacists would get the shock of their lives if they read these pages (they won't, of course) with a mind open, and met the nobility, the dignity, the fidelity of so many of these black brothers and sisters of Isak Dinesen. The fact, as she says, that she is writing of an Africa that has passed is no assertion that the same qualities are not still there to leaven the world when the present agony of the continent abates.

HAROLD C. GARDINER





## FROM SHADOWS TO REALITY

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by G. Vauthier

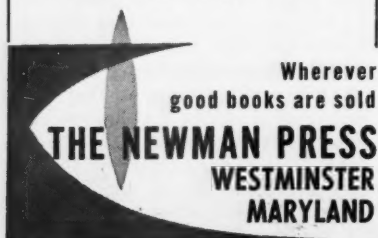
Translated by Joseph B. Collins, S.S.

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by Rev. Francis J. Ripley

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## LEISURE IN AMERICA: A Social Inquiry

By Max Kaplan. John Wiley. 350p. \$7.50

As the founder and director of the Arts Center at Boston University's School of Fine and Applied Arts, Dr. Max Kaplan has updated Thorstein Veblen's 1899 classic *Theory of the Leisure Class* in this scholarly study of mass leisure in the United States.

Kaplan, a University of Illinois Ph.D. in sociology, reviews the vast literature on the changes in American pastimes in the half-century since Veblen. All the types of leisure-time activities are discussed and presented statistically, probed for meaningful implications, analyzed for significant relationships and set in the framework of what is termed our "age of leisure."

Veblen would be astonished to see the striking changes in the patterns of conspicuous consumption he deemed characteristic of the highest strata of the upper class. Through the process of cultural democratization, these have now become diffused throughout the middle and, in many cases, even the lower classes in America.

Kaplan draws the data on this recent phenomenon from all the researches of social science and economics. In addition to the generous sampling contained in Fr. McNaspy's recent article, "The Culture Explosion" (Am. 12/3/60, pp. 340-342), Kaplan presents some other startling figures in his survey: \$1.5 billion spent on spectator amusements each year; \$846 million on equipment for individual recreation; \$446 million on participation amusements; \$15 billion on games and gambling; 2.6 billion hours spent before television each week as contrasted with the 1.6 billion man-hours of work put in by Americans each week; 28 million tickets to baseball games; 23 million to football games; 18 million to basketball; nine million for horse racing; another nine million for auto racing; six million for wrestling and four million for boxing. Ice hockey, track and field, dog racing, tennis and soccer account for eleven million more tickets.

With the four-day week just around the corner and with the further advances in automation, many of Kaplan's theories about the wise and productive use of time away from work have immediate application to and pertinence for America's new men of leisure. His many-faceted program for creative leisure-time activities is well worth pondering by those concerned with the problems of the aging and with the long-range trends in psychiatry and counseling.

Some of Kaplan's minor theories about the relationship between religion and leisure-time activities would bear rethinking for a subsequent edition. For instance, he maintains that there is a rivalry between the ideology of religion and the powerful counter-ideology of luck. For this reason, those dedicated to the promotion of a religious ideology must, of necessity, seek either to eliminate or to control gambling, games and especially devotion to St. Bingo. This is a rather farfetched interpretation of the poor struggling pastor's efforts at raising enough money to pay the coal bill for his school building.

Aside from minor slips like this, Kaplan's study is generally serious and sober. It can be rated as the best treatment to date of the broad social implications of the transition to a leisure-dominated culture.

ALBERT S. FOLEY

## THE GENIUS OF AMERICA

By Saul K. Padover. McGraw-Hill. 396p. \$6.50

The subtitle of this book is "Men Whose Ideas Shaped Our Civilization." Perhaps this is the best indication of what is contained in Prof. Padover's latest work. He has not attempted a survey of American political thought. Rather, he has analyzed very succinctly the contributions of 19 Americans to the political thought and institutions of their country. The biographical accounts begin with George Washington, "The American as Archetype," and conclude with Franklin D. Roosevelt, "The American as Reformer."

As a framework within which he wishes his reader to view the subjects, Mr. Padover outlines, in an introductory chapter, the nature of American political thought. It is difficult, if not impossible, to delineate a coherent political philosophy for the United States. Americans have been a pragmatic people in politics as elsewhere. Our theories have followed our practices. What political thought we may have has been shaped by political leaders. These political leaders, by and large, have not been original thinkers, nor given to speculation. They have been men of action who happened to be on the scene at a critical time, and who have supplied the proper adjustments to events. As Mr. Justice Holmes put it, part of a man's greatness consists in his being there.

The biographical studies bear this out. Who can deny that the Republic would have been molded in a significantly different way had Washington, Adams, Jefferson, Hamilton, Madison and Marshall

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not occupied influential positions at its start? Would the Federal union exist today had Lincoln hesitated, like his predecessor, to use the full powers of his office? And what might have happened to the American capitalistic sys-



tem had not Wilson and F.D.R. interfered in the economic and social life of the nation?

But the book is not confined to practicing politicians. The author writes, too, of Emerson, Whitman, Thoreau, Dewey and Holmes, men whose criticism was important, and who set up inspirational values.

*The Genius of America* is a stimulating book, written in a lively and most readable style. It should encourage even wider and deeper study of these and other men who have influenced the American tradition.

PAUL T. HEFFRON

#### MEDICINE AND MORALS

By John Marshall. Hawthorn. 141p. \$2.95

Addressed primarily to Catholic physicians, this is not just another book on medical ethics. The approach is positive, lofty, even sublime. Instead of casuistry, there is an insistence throughout on principles; instead of mere right and wrong, the emphasis is on the role of the Catholic doctor in the life of the Mystical Body of Christ.

This does not herald a return to any "Catholic ghetto," for Dr. Marshall insists on the highest competence in up-to-date, scientific medicine. From this will flow not only excellence in the Catholic physician's own practice, but also the respect from his non-Catholic medical colleagues which is a necessary condition for his eventual influence on their thinking.

It is the attempt to get the reader to think in terms of principles, both ethical and theological, which makes this brief book a vast improvement over the older casuistic approach which tended merely to give answers. The conclusions are not new, but the stress on a total view is striking: each problem is attacked in the light of the needs of the total person, the total situation, and of the total

society in which the person exists. God's plan is presented as a more practical long-range solution than a pill for this and a pill for that.

Brevity has perhaps eliminated some desirable detail. For example, this reviewer feels that in discussing artificial insemination one should mention that it is permissible for the doctor to help nature, consequent to natural intercourse between spouses. Likewise, pills suppressing ovulation sometimes have legitimate use in accordance with the principle of double effect, and the same principle allows certain procedures favoring the life of the mother over that of the child in difficult cases.

The results of leucotomy are presented a bit too optimistically. The role of Freud in the development of modern psychiatry is perhaps overdrawn to the neglect of other important contributors, but on the other hand his determinism is probably painted more black than it was, since Freud was more insistent on the notion that psychic events do not "just happen" without a cause than he

#### Among the Reviewers

ALBERT S. FOLEY, S.J., is professor of sociology at Spring Hill College, Mobile, Ala.

PAUL T. HEFFRON is chairman of the Department of History and Government at Boston College. P. ALBERT DUHAMEL is professor of English and director of the Honors Program at the same college.

JAMES E. ROYCE, S.J., is chairman of the Department of Psychology at Seattle University.

was in denying free choice. Lastly, the attempt to teach the philosophy of human nature in one chapter of nine pages nets a slightly unsatisfactory handling of the problems involved in distinguishing life from non-life below man.

But these are very minor flaws in a most refreshing book which is not only forward- but upward-looking. This volume 129 of *The Twentieth Century Encyclopedia of Catholicism* is highly recommended to all members of the medical profession, young or old.

JAMES E. ROYCE

#### EIGHT MEN

By Richard Wright. World. 250p. \$3.95

Said the late Richard Wright of his early experiences in Chicago (in the eighth of these stories, "The Man Who Went to Chicago"): "I sensed that

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Negro life was a sprawling land of unconscious suffering, and there were but few Negroes who knew the meaning of their lives, who could tell their story." "What have black people done," he asked himself, "to bring this crazy world upon them?" What "stumped and dismayed him" was the effect that the separation of white and black had upon personalities:

I did not feel that I was a threat to anybody; yet, as soon as I had grown old enough to think, I had learned that my entire personality, my aspirations, had long ago been discounted, that, in a measure, the very meaning of the words I spoke could not be fully understood.

Plenty of Negro Americans manage to escape suffering from hidden frustration. Yet the experience of Richard Wright is common enough to furnish a sharp point to these short, lively tales. Each stresses the unpredictable situation in which almost any Negro can find himself when he acts out of "character." The situation can be comic and tragic at the same time, as when Lucy's husband borrows his wife's dress—with bizarre and grim consequences—in the hope of landing a job, or when a giant Negro sailor scares the wits out of a Danish lodging-house keeper who believes he is about to be strangled—and the grateful "giant" is only seeking to measure his friend's neck for the fit of a new nylon gift-shirt.

A psychology of habitual uncertainty is corrosive of man and of society. Richard Wright volunteers no specific cures for the atmosphere of mutual distrust and suspicion. He is content to diagnose the disease with scalpel accuracy and astringent humor. The "Eight Men," one of them autobiographical, can teach us some very necessary truths. JOHN LAFARGE

**ST. THOMAS AQUINAS ON ANALOGY: A Textual Analysis and Systematic Synthesis**

By George P. Klubertanz, S.J. Loyola U. Press. 319p. \$5

The meticulous study of philosophical texts marks off contemporary neoscholasticism from medieval scholasticism, which focused on texts largely as points of departure for oral disputation and lectures, was generally uninterested in reconstructing an earlier writer's thought as a historical whole, and made no real issue of staying close to the texts it dealt with.

The dean of the College of Philosophy and Letters at St. Louis University in the present book proceeds with cool

deliberation to what a textually oriented philosophy in a typographical culture must ambition. Following somewhat in the path of Hampus Lyttkens' work, but going much further, he gathers together now for the first time all the passages in St. Thomas Aquinas (131 pages of them) concerned with the thorny problem of analogy, arranges the passages chronologically and studies them individually and comparatively.

Like that of other serious thinkers, St. Thomas's thought unfolds through his life in a complicated series of movements, so that even with regard to a matter so utterly central as analogy it is often not easy to find what he is about. He wrote nothing on a general theory of analogy. As his thought develops, he revises his earlier treatments of the subject, thinks better of earlier examples he had used, changes his terminology, clears up what he had at first apprehended only vaguely or confusedly.

His thought concerning analogy is never a finished, rounded packet, but rather, Fr. Klubertanz concludes, "is both multiple and partial, indicating both the complexity of the doctrine and the diversity occasioned by his shifting interests and deepening metaphysical insights," so that "it is not only a risky business to work out the doctrine of St. Thomas on analogy from selected texts, it is not possible" (p. 105.)

For St. Thomas "analogy is a kind of community, that is to say, a kind of unity-of-many" (p. 116), which turns out to be primarily a matter not of concepts but of judgments (pp. 118 ff.). Here Fr. Klubertanz' stand that being is not known simply and immediately as an abstract concept is clear and becomes the guide to his interpretations. These are many. For he does not, of course, limit his treatment of analogy in St. Thomas to its connection with predication but details the other massive and intricate implications of St. Thomas's thought on this subject and harmonizes them—with one notable exception. One kind of analogy treated by St. Thomas, it would seem, has to be dropped: that between the matter of the celestial spheres and the matter of our dull sub-lunary world. The persuasion which St. Thomas shared with his contemporaries that the sun, moon, stars and other heavenly bodies were made of matter different from anything here below, so that they were only analogously "material" things, long ago proved to be entirely wrong.

The author succeeds in saying so much so well that one hesitates even to wish that he had said more. Still, in all



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treatments of predication this reviewer would like to see more explicit attention to the predicament itself (the *praedicamentum* in Latin, the *kategoria* in Greek) as an accusation, a calling, a saying, in the original meaning of this term. The predicate is in a profound sense an "accusation" leveled against a subject, and thus is a *word* in a more outspoken fashion than the subject is. The concept of predicate as such simply does not reduce fully in terms of "form" or of other concepts derived by considering intellectual knowledge through analogy with visual sense knowledge. It must be approached also by considering intellection through analogy with voice and hearing, and thus in terms of communication between person and person.

At another point Fr. Klubertanz drops a remark which invites being picked up and elaborated: "Counting and identifying meanings is a very difficult task. It is something like trying to count the meanings of a spoken word, which can never have the fixity of the written (or other permanent) symbol." But all words are at root spoken words, and concepts, which carry meanings, are more like spoken words than like written symbols. The "fixity" of the written word is deceptive, for it is a nonverbal fixity, purely architectural. Thus the "oneness" of meaning which we find in some texts and not in others is unlike any other oneness—a matter of analogy for Fr. Klubertanz or someone else as competent and understanding to treat at a later date.

This book is edited with unusual care and skill and is handsomely printed.

WALTER J. ONG

#### MARGARET ROPER

By E. E. Reynolds. Kenedy. 149p. \$3.95

Anyone familiar with the details of the life of St. Thomas More will easily recall that the person most closely associated with him throughout his years was not either of his two wives, his fellow martyr, St. John Fisher, or his King, Henry VIII, but his daughter, Margaret. A good half of More's surviving letters are either addressed to Margaret, or to someone else about her, or mention her in some way. At critical points in his life he turned to his daughter for consolation. He came closer to telling her why he would not subscribe to the so-called Oath of Succession than he did to anyone else. After his death it was Margaret who bribed the executioners and saw to the grisly details of preserving as much of her father's body as she could.

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#### KEY TO ABBREVIATIONS

LAS Arts and Sciences	G Graduate School	M Medicine	SF Sister Formation
AE Adult Education	HS Home Study	Mu Music	Sp Speech
A Architecture	ILL Institute of Languages and Linguistics	N Nursing	Sy Seismology Station
C Commerce	IR Industrial Relations	P Pharmacy	T Theatre
D Dentistry	J Journalism	PT Physical Therapy	AROTC Army
DH Dental Hygiene	L Law	RT Radio-TV	NROTC Navy
Ed Education	MT Medical Technology	S Social Work	AFOTC Air Force
FS Foreign Service		Se Science	



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CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.  
CLEVELAND, Catholic Book Store, 1789 E. 11th St.  
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COLUMBUS, Cathedral Book Shop, 205 E. Broad St.  
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DENVER, James Clarke Church Goods House, 1633 Tremont Pl.  
DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.  
DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.  
GRAND RAPIDS, McGough & Son Co., 40 Division Ave., S.  
HARRISBURG, The Catholic Shop, 410 No. Third St.  
HARTFORD, Catholic Library of Hartford, 125 Market St.  
HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.  
KANSAS CITY, Mo., Catholic Community Bookshop, 301 East Armour Blvd.  
LOS ANGELES, C. F. Horan Co., 120 W. 2nd St.  
LOUISVILLE, Rogers Church Goods Co., 129 S. 4th.  
MANCHESTER, N. H. Book Bazaar, 410 Chestnut.  
MILWAUKEE, The Church Mart, 779 N. Water St.  
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.  
MONTREAL, Alvernia Publishing Co., Box 1300, Station "O".  
NASHVILLE, St. Mary's Book Store, 508 Deaderick St.  
NEW BEDFORD, Keatings Book House, 562 County St.  
NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.

NEW YORK, Ave Maria Shop, 11 Barclay St.  
NEW YORK, Benziger Bros., Inc., 6-8 Barclay St.  
NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.  
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.  
OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.  
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Aside from her importance as an influence in her father's life, Margaret was an interesting and important figure in her own right. She was widely recognized as one of Europe's best-educated women. Her Latin won the respect of Erasmus—no mean feat—and it is a pity that her meditations on the Four Last Things, written in competition with her father, have not survived so that we could see how close she came to matching him in style and perceptiveness. Her marriage to William Roper was certainly one of the earliest "mixed" marriages on record, and it is interesting to reflect on how More must have felt when his favorite daughter got married to an acknowledged Lutheran, who could barely contain his dislike for his father-in-law but lived to become one of his earliest and best biographers.

In spite of all these reasons, no one saw fit to undertake a biography of Margaret More Roper, while many less significant figures continued to enjoy that distinction repeatedly. Admittedly the documents relating to Margaret are unevenly distributed throughout the forty years of her life (1505-1544), but this can hardly have been the only explanation. Whatever the reasons for the delay, E. E. Reynolds, who has been writing biographies for some thirty years, took the job in hand, and the result is a terse, information-packed, well-written biography which will remain the standard life for years to come. As such it will be fit companion to his two other biographical studies of Tudor figures, his lives of St. John Fisher and St. Thomas More. Both of these have won wide acclaim, and deservedly so. Adequately illustrated with reproductions of famous Holbeins and maps, this third volume more than remedies a lack in the record of Catholic scholarship.

P. ALBERT DUHAMEL



**RHINOCEROS** (Longacre). Eugene Ionesco is currently the "hot" international playwright, and the center of a controversy between admirers who acclaim him as a cerebral dramatist and detractors who rate him as a shrewd purveyor of entertaining nonsense. Your

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reviewer, after observing four of Ionesco's 13 plays, leans toward the latter position.

In *Rhinoceros* admirers profess to see a thundering protest against uncritical conformity as a social expression of the herd instinct.

It happens that your reporter is an emotional rebel who drags his feet when the captain commands: "Forward, march!" But most, not all, normal men are gregarious. They have a desire for fellowship with the people they work beside, live near or rub shoulders with at the supermarket. Boiled down, it is a wish to be friendly, which, among animals and primitive men, has a protective function. "In numbers there is strength," runs an anonymous proverb. Segregated minorities in our society know from political experience that the saying is true. A strong case can be made for conformity.

In *Rhinoceros*, however, conformity doesn't get a hearing. Consequently, there is no conflict of issues or ideas. The story runs downhill all the way, excluding excitement and suspense.

While deficient in drama, *Rhinoceros* is rich in entertainment. There is exuberant humor in the dialogue and situations, and the characters are as delectable as caricatures in the *New Yorker*. All this gave Joseph Anthony a free hand in concentrating his direction on the effectiveness of scenes instead of welding Ionesco's absurdities into a coherent comedy.

The scene of Ionesco's story is a small town, presumably anywhere in the world, in which the inhabitants conform to a community pattern until everybody thinks and looks alike, eventually resembling an ugly beast, a rhinoceros. Only one man holds out, preferring to remain himself and human.

Eli Wallach is persuasive as the maverick. Zero Mostel, his self-righteous friend, is hilarious as one of the first to become a rhinoceros. They are supported by Anne Jackson, Philip Coolidge, Mike Kellin, Morris Carnovsky and others, who offer deliciously stylized portrayals of the caricatures presented as characters. Without their help the comedy would lose most of its humor.

Pared to its dramatic bones, *Rhinoceros* is a pretentiously intellectual comedy saved from absurdity by skillful direction and competent acting.

**MONTSERRAT** (Gate). The playbill mentions Emmanuel Roblés as the author and gives Lillian Hellman credit for the American version. It is apparent that in the original French *Montserrat*

is an historical drama with a religious slant. In Miss Hellman's translation it is essentially an intellectual horror play.

The title character is a young captain serving with the Spanish forces trying to stamp out the numerous insurrections in the colonies, inspired and led by Simon Bolivar. Montserrat, an idealist, believes Bolivar's cause is right and tips him off to secret plans for his capture. The commanding officer, one Izquierdo, suspects that Montserrat is the source of the leak and attempts to break him by torture.

Izquierdo is a shrewd operator and knows he can rather easily make Montserrat confess his treason. But Izquierdo doesn't want a confession. He wants information. He wants to know where to find Bolivar.

Old smoothie that he is, Izquierdo orders a subordinate to arrest six people at random, and he informs Montserrat that all six will be shot unless he tells where Bolivar is hiding. If he doesn't tell within an hour, another six will be arrested and shot, and so on until Montserrat decides to stop buying Bolivar's one life with the lives of people who have nothing to do with insurrection.

Montserrat, an idealist, is willing to die for his treason, but spending the lives of disinterested people is torture beyond torture. The audience wonders if and when he will crack; *Montserrat* is taut and suspenseful drama.

Eleven years ago the play was a Broadway failure, perhaps because the acting was less resourceful than the performance at the Gate. The company directed by Boris Tumarin evidently has a profound respect for the human spirit in travail and envelops the audience in Montserrat's ordeal. This is imaginative acting, the kind that in a single season has raised the Gate to the top rank of New York's repertory theatres.

**SHOW GIRL** (Eugene O'Neill). The bracketing of the theatre bearing the name of a serious dramatist with a fun show seems anomalous. The deviation can be excused on the ground that it offers us another opportunity to see Carol Channing in action. Miss Channing, whom we see all too rarely, is a volcanic comedienne who can sing, dance and imitate such personages as Sophie Tucker, Marlene Dietrich and the feminine half of the Lunt-Fontanne team. She played a story role, too, in *Gentlemen Prefer Blondes*.

In *Show Girl* Miss Channing is the show. Her associates in the intimate revue are Jules Munshin and four Frenchmen billed as *les Quat' Jeudis*

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(the Four Thursdays). Mr. Munshin and the Frenchmen give Miss Channing considerable help in making *Show Girl* grand entertainment. Miss Channing, however, is the grandest.

THEOPHILUS LEWIS



*May the peace of the Lord be always with you—And with you, too.—May this mingling and hallowing of the body and blood of our Lord Jesus Christ avail us who receive it unto life everlasting (Prayer, in the Mass, at the Breaking of the Host).*

At this point in the Mass—after the prayer for deliverance which follows the Our Father—there occurs an ancient and grave ceremony which, because of the physical situation of the moment, is not readily visible to the congregation. During the prayer for deliverance the priest took in his right hand the circular gold plate (the paten) which acts as a tray on which the body of Christ may rest. He made the sign of the cross on his own body with the paten, kissed the edge of it and slipped it under the consecrated host.

Now the celebrant takes the host between thumb and forefinger of both hands, breaks it cleanly down the middle and places the right half on the paten. He next breaks a fragment from the lower part of the left half, placing the large remainder likewise on the paten. As he says aloud, *May the peace of the Lord be always with you*, he makes the sign of the cross three times over the mouth of the chalice with the small portion of the host that he is holding in the fingers of his right hand. Finally he drops the consecrated particle into the blood of Christ, saying softly: *May this mingling and hallowing of the body and blood of our Lord Jesus Christ avail us who receive it unto life everlasting.* (Incidentally, that expression *mingling and hallowing* has the look of what the grammarians know as *hendriads*, in which case it means simply *this holy mingling*.)

What is the significance of this delicate ritual?

To begin with, the fraction of the host has no historical or immediate connection with the ill-usage and consequent

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physical pain of our Saviour in His Passion. Among the Hebrews of old, bread was baked in substantial, round cakes which were broken, at table, into individual portions. The breaking of the bread was simply the last prelude before actual eating, so that the phrase itself came to be equivalent to "taking a meal." All three Evangelists who record the institution of the Eucharist, as well as St. Paul in First Corinthians, explicitly mention the breaking of the bread before our Lord pronounced, for the first time, the words of consecration. In the Mass, therefore, the fraction of the host is an immediate symbolic preparation for the sacred meal which is to follow.

Nevertheless, a more mystical symbolism here developed in the Roman rite. Says the liturgist Dom Trethowan: "The breaking of the host . . . is a relic of the practice whereby the Pope or bishop would send portions of the host consecrated by him to other priests in the neighborhood, who would place them in their own chalices as a sign of the unity of the Eucharist in all places."

As for the mingling of the sacred species, the action would certainly seem to derive from the earlier form of Holy Communion, still preserved in Oriental rites, whereby the faithful, as well as the priest, received our Lord under both kinds. The words *avail us who receive it unto life everlasting* bear a strong resemblance to the formula with which the Roman priest distributes Holy Communion today.

Since this ancient ceremony was followed by that impressive, significant "kiss of peace" which now is seen only in the solemn Mass, we may surely read into the ritual fraction of the host and the mingling of the body and blood of Christ a suggestion, again, of the union and fellowship that should exist between the individual members of Christ's Mystical Body. We cannot deny that it is sometimes much easier to get along with Christ than with Christians, but the Mass and the Eucharist serve always to remind us that, in the critical obligation of fraternal charity, difficulty does not mitigate or cancel out or immobilize the obligation.

Over and over again it must be explicitly observed that we who believe in Christ believe in Him together; we assist at the renewal of His death together; we receive Him in Holy Communion together. That fact may not make our neighbor in church any more appetizing; but it unquestionably, and in a powerful sense, makes him more than ever our neighbor.

VINCENT P. MCCORRY, S.J.

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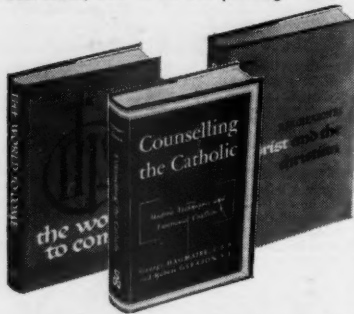


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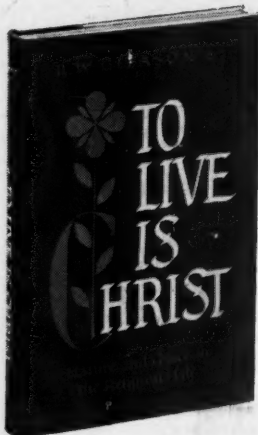
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